BAHA'I HISTORY

NOVEMBER

HTTPS://WWW.REDDIT.COM/R/ONTHISDATEINBAHAI/

☐ Table of Contents

1. November 1. On this date in 1958, the Custodians cabled all Hands of the Cause of God and NSAs announcing "completion (of the) exquisitely beautiful monument (of the) beloved Guardian's resting place." (was #183)

2. November 1. On this date in 1861, Corinne True, later a Hand of the Cause of God, was born. She wrote 'Abdu'l-Bahá a letter on February 25, 1902 about the exclusion of women from the Chicago Bahá'í governing body, noting that "many" felt it should be a "mixed board" because "women in America ..." (was #182)

3. November 1. On this date in 1950, Mirza Badi'u'llah Effendí died. One of the sons of Bahá'u'lláh, he was born in Edirne in 1867 to his father's second wife, Fatimih Khanum. (was #181)

4. November 1. On this date in 2008, the first of the 41 Regional Conferences of the Five Year Plan is held in Lusaka, Zambia. (was #180)

5. November 1. On this date in 1871, Lua Getsinger was born to a farm family near the village of Hume in upstate New York. A prominent Disciple of 'Abdu'l-Bahá, he also titled her "Herald of the Covenant" and "Mother Teacher of the West." She died at the age of 43 of heart failure while in Egypt. (was #179)

6. Baha'i History - November 1. On this date in 1914, Agnes Baldwin Alexander, later named a Hand of the Cause God, reached Japan. Between the time of her arrival and 1967, when she left for the last time, she spent a total of about 31 years in Japan. (was #178)

7. Baha'i History November 1. On this date in 1998, Robert Stockman, coordinator of the Research Office of the US Bahá'í National Center, wrote an informal, unofficial response in reference to an ongoing discussion about the accuracy and methods of tallying North American Bahá'í membership statistics. (was #177)

8. Baha'i History - November 1. On this date in 1973, the UHJ wrote an NSA that "The degree to which a community should be active or passive towards a believer who is deprived of his voting rights depends upon the circumstances in each individual case..." (was #176)

9. Baha'i History - November 1. On this date in 1845, the first European newspaper reference to the religious movement begun by the Báb occurred in "The Times" of London, a little over a year after the Báb first declared his mission. The British mission in Tehran reported the events of that period. (was #175)

10. November 2. On this date in 1960, the Hands of the Cause issued a Conclave Message from their meeting at the Mansion of Bahji announcing, among other measures the elections of "the International Bahá'í Council. We shall witness for the first time in the history of the Faith an election on ..." (was #174)

11. November 2. On this date in 1912, in Chicago, 'Abdu'l-Bahá "talked about Isfandíyár, the black servant of the Blessed Beauty, referring to his faithfulness, obedience and goodness of heart, saying: 'If a believer in God prays for piety, it does not matter whether he is robed in black or white.'" (was #173)

12. November 2. On this date in 1917, the U.K. made public its famous "Balfour Declaration" to Lord Walter Rothschild regarding the founding of a Jewish State in Palestine. In 1914 'Abdu'l-Bahá had hosted his cousin, Baron Edmond James de Rothschild, during one of his early trips to Palestine. (was #172)

13. Baha'i History - November 2. On this date in 1933, Shoghi Effendi wrote, "The Bahá'í community life provides you with an indispensable laboratory where you can translate into living and constructive action, the principles which you imbibe from the teachings." (was #171)

14. Baha'i History - November 2. On this date in 1901, Canadian Hand of the Cause of God John Robarts was born in Waterloo, Ontario. On May 3, 1980, at the Bahá'í National Convention in Vancouver, he said "..the only hope, the only light in the world is the light of Bahá'u'lláh..." (was #170)

15. November 3. On this date in 1948, Shoghi Effendi wrote American Bahá'ís "The deepening crisis ominously threatening further to derange the equilibrium of a politically convulsed, economically disrupted, socially subverted, morally decadent and spiritually moribund society is testing the tenacity, ta (was #169)

16. November 3. On this date in 1948, Shoghi Effendi wrote American Bahá'ís "...must scale nobler heights of heroism as humanity plunges into greater depths of despair, degradation, dissension and distress....apocalyptic upheaval marking the lowest ebb in mankind's fast-declining fortunes." (was #168)

17. November 3. On this date in 1980, the UHJ wrote "Events of the most profound significance are taking place in the world. The river of human history is flowing at a bewildering speed. Age-old institutions are collapsing. Traditional ways are being forgotten, and newly born ideologies ..." (was #167)

18. November 3. On this date in 1932, Florence Maria Kelley, nee Ullrich, was born in Chicago, Illinois, into a prominent Bahá'í family. Her uncle, LeRoy Ioas, was a Hand of the Cause of God. She was named a Knight of Bahá'u'lláh for Monaco. (was #166)

19. November 3. On this date in 1950, Shoghi Effendi wrote "Badí'u'lláh, brother and chief lieutenant of archbreaker of divine Covenant, has miserably perished ... having witnessed within the last five months the deaths of his nephews Shoa and Musa, notorious standard-bearers of the rebellion ...." (was #165)

20. Baha'i History - November 3. On this date in 1982, the UHJ wrote, "there are no specific 'grounds' for Bahá'í divorce such as there are in some codes of civil law. Bahá'í law permits divorce but, as both Bahá'u'lláh and Abdu'l-Bahá have made very clear, divorce is abhorred." (was #164)

21. November 3. On this date in 1980, the UHJ wrote "Even should the Bahá'í communities, in the years immediately ahead, be cut off from the World Centre or from one another...they will continue to pursue their objectives, guided by their Spiritual Assemblies and led by the Counsellors..." (was #163)

22. November 4. On this date in 1957, Shoghi Effendi died suddenly at the age of 60 from the Asian flu in London where he was shopping for furniture and ornaments for the International Archives building. (was #162)

23. Baha'i History - November 4. On this date in 1951, Shoghi Effendi wrote American Bahá'ís "to focus attention on vital, pressing, paramount needs of National Fund at this critical juncture. Hour is ripe to recall unnumbered tribulations, sacrifices heroically endured by the dawn-breakers..." (was #161)

24. November 5. On this date in 1912, 'Abdu'l-Bahá gave a talk at the Grand Hotel in Cincinnati where he praised the United States, stating "I find the United States of America vast and progressive, the government just and equitable, the nation noble and independent..." (was #160)

25. November 5. On this date in 1961, the Custodians wrote all NSAs, concluding with "He who was the Sign of God on earth has assured us that 'The invisible hosts of the Abha Kingdom are arrayed and ready to rush forth and ensure the triumph...God's Own Plan has been set in motion.'" (was #159)

26. November 5. On this date in 2002, Moshe Sharon gave a lecture titled "The Bahá'í Faith: The Birth of a New World Religion." Called "Israel's greatest Middle East scholar," he has repeatedly voiced extremist political views and maintains close connections with the Bahá'í Administrative Order. (was #158)

27. November 5. On this date in 1949, Shoghi Effendi wrote "We must, at all times, put the Faith first and our personal desires and comfort second. Having this Faith we have eternal security and happiness which nothing can take away from us ever, no matter what afflictions may befall a faithless world." (was #157)

28. November 5, 1949, Shoghi Effendi wrote "Because the passions of mankind are so unregenerate, and it is so deaf to the voice of Bahá'u'lláh, no doubt great suffering will be experienced. What we do know, however, is that we are Bahá'ís and that our salvation lies in this God-sent Faith." (was #156)

29. November 5. On this date in 1912, 'Abdu'l-Bahá gave a talk in Cincinnati where he praised the U.S. as "at peace with all the world and is worthy of raising the flag of brotherhood...I am most grateful to President Taft for having extended his influence toward the establishment of universal peace." (was #155)

30. November 6. On this date in 1917, Jameson Bond was born in Toronto. In 1953 he was named a Knight of Bahá'u'lláh for pioneering to the District of Franklin in the Canadian Arctic. (was #154)

31. Baha'i History - November 6. On this date in 1991, an attorney wrote the Board of Trustees of Huqúqu'lláh in the United States a letter that was referred to the Bahá'í World Centre regarding clarification for calculation in preparing wills and trusts or as the executor of estates. (was #153)

32. November 6. On this date 1925, Shoghi Effendi wrote about "the sad and sudden crisis that has arisen in connection with the ownership of Bahá'u'lláh's sacred house in Baghdád" noting "Widespread and effective publicity...is strongly recommended...undoubtedly serve to facilitate the solution..." (was #152)

33. November 6. On this date in 1932, Shoghi Effendi wrote "these receptive souls you have succeeded to attract into the movement will through deep study and living the life become like firm rocks upon which the Cause can build its future spiritual temple--the temple of the hearts..." (was #151)

34. November 6. On this date in 1990, the Department of the Secretariat forwarded a Memorandum addressed by the Research Department addressing an inquirer who had "questions regarding the unity of religions in this century, the Jews and the crucifixion of Christ, and the sacrifice of Ishmael." (was #150)

35. November 6. On this date in 1990, a Memorandum for the UHJ was written in response to Francis Beckwith's book "Bahá'í" which points to changes made in "Bahá'u'lláh and the New Era" altering 'Abdu'l-Bahá's prediction that world peace would be established by 1957 based on the prophecy in Daniel 12:12 (was #149)

36. November 7. On this date in 1957, Leroy Ioas sent a letter on behalf of Shoghi Effendi to Lea Nys of the National Spiritual Assembly of the Benelux Countries, warning her about an individual who ... (was #148)

37. November 7. On this date in 1931, Shoghi Effendi wrote British Bahá'ís "Nothing short of the full message of Bahá'u'lláh can end the sufferings that are befalling humanity." (was #147)

38. November 7. On this date in 1950, Shoghi Effendi cabled the National Spiritual Assembly of India "DO NOT ADVISE PRINT AQDAS." (was #146)

39. November 7. On this date in 2002, an individual wrote the UHJ, inquiring about the "Bahá'í perspective on the "medical and social treatments of transsexual people"" and "clarification concerning the circumstances under which sex-changing operations would be acceptable to the Faith." (was #145)

40. Baha'i History - November 8. On this date in 1948, Shoghi Effendi wrote American Bahá'ís of the "threat of still more violent convulsions assailing a travailing age...to the birth of the new Order which must signalize the advent of the Lesser Peace..." (was #144)

41. Baha'i History - November 8. On this date in 1948, Shoghi Effendi wrote American Bahá'ís of "Rumblings of catastrophes yet more dreadful agitate with increasing frequency a sorely stressed and chaotic world..." (was #143)

42. November 8. On this date in 2008, two of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Johannesburg, South Africa, and another in Nakuru, Kenya. (was #142)

43. November 8. On this date in 1948, Shoghi Effendi wrote the NSA of the U.S. and Canada that "Pronouns referring to the Manifestation, or the Master, should, however, invariably be capitalized." (was #141)

44. November 8. On this date in 1912, 'Abdu'l-Bahá gave a talk at the Washington Hebrew Congregation where he said "Bahá'u'lláh was the glory of reality. This is not simply an assertion; it will be proved." (was #140)

45. November 8. On this date in 1912, 'Abdu'l-Bahá gave a talk at the Washington Hebrew Congregation where he said "Were it not for Jesus Christ, would the Bible, the Torah have reached this land of America? Would the name of Moses be spread throughout the world? Refer to history." (was #139)

46. November 8. On this date in 1912, 'Abdu'l-Bahá stated "Throughout the length and breadth of Persia there was not a single volume of the Old Testament until the religion of Jesus Christ caused it to appear everywhere so that today the Holy Bible is a household book in that country." (was #138)

47. November 8. On this date in 1852, an article in The New York Times titled "The Attempted Regicide in Persia" covered the attempted assassination of Nassereddin Shah Qajar by Bábís (was #137)

48. Baha'i History - November 9. On this date in 1898, Jamál Effendi, who laid the basis for the present-day Bahá'í community in South Asia, died in Acre, where he was buried near the grave of Mírzá Músá, Bahá'u'lláh's only full brother. (was #136)

49. November 9. On this date in 1912, 'Abdu'l-Bahá said "When you [the Jewish people] glorify and honor the memory of Christ, rest assured that the Christians will take your hands in real fellowship...your declaration that Christ was the Word of God will end all such trouble..." (was #135)

50. November 9. On this date in 1993, the UHJ sent all NSAs a compilation entitled "Promoting Entry by Troops" stating "entry by troops...is a phenomenon which the Bahá'í communities, by their own activities, can prepare for and help to bring about." (was #134)

51. November 9. On this date in 1969, Amatu'l-Bahá Rúhíyyih Khánum arrived in Addis Ababa where she gave a lecture at the Rotary Club and "a dinner in her honor was given by His Excellency the Israeli Ambassador, to which members of diplomatic corps and other distinguished guests were invited." (was #133)

52. November 9. On this date in 1918, Mary Zabolotny, later a Knight of Baha'u'llah for Anticosti Island, was born in Winnipeg, Canada. (was #132)

53. November 9. On this date in 1932, a letter was written on behalf of Shoghi Effendi by his sister Mehranguiz Rabbani to Mariette Bolton, wife of Stanley Bolton. Mehranguiz was later declared a Convenant-breaker by Shoghi Effendi, along with every other of his siblings and first cousins. (was #131)

54. November 9. On this date in 1963, the UHJ wrote an NSA that "In a primitive society the new believer may reach this stage of conviction quite easily and directly. The stage of conviction is the important thing, and not the method by which he arrives at this conviction." (was #130)

55. November 10. On this date in 1970, Kamar Bahai died. A granddaughter of Bahá'u'lláh through his son Badi'u'llah, she was married to Musa Bahá'í, the son of Mirza Muhammad 'Ali, and was the sister of 'Ismat, who was the wife of Jalal Azal, the son of 'Abdu'l-'Ali and grandson of Mirza Yahya. (was #129)

56. November 10. On this date in 1893, Harold Thomas Fitzner was born. He was a member and Chairman of the NSA of Australia and New Zealand and a Knight of Bahá'u'lláh for Portugese Timor. He was also involved in the publication of the Australian Bahá'í periodical Herald of the South. (was #128)

57. November 10. On this date in 1941, Shoghi Effendi cabled American Bahá'ís "all manner (of) communication (with) excommunicated family (is) forbidden" due to Ruhi's "failure (to) obtain my approval (of) his second visit (to) America...as well as Foad's departure (to) England without my knowledge." (was #127)

58. November 10. On this date in 1906, Hooper Harris and Harlan Ober set sail from Hoboken, New Jersey, for Naples and 'Akká en route to India. (was #126)

59. November 10. On this date in 1939, a letter written on behalf of Shoghi Effendi to an individual believer affirming that "Regarding Lao-Tse: The Bahá'ís do not consider him a prophet, or even a secondary prophet or messenger, unlike Buddha or Zoroaster, both of whom were divinely-appointed and ful (was #125)

60. November 10. On this date in 1911, 'Abdu'l-Bahá gave a talk in Paris, later published under the title "The Evolution of the Spirit." (was #124)

61. November 11. On this date in 1970, Elizabeth Stamp, a Knight of Bahá'u'lláh for St. Helena, died. (was #123)

62. November 11. On this date in 1934, Shoghi Effendi wrote Quddus "was no doubt a very exalted one, and far above that of any of the Letters of the Living, including the first Letter, Mulla Husayn. Quddus reflected more than any of the disciples of the Bab the light of His teaching." (was #122)

63. November 11. On this date in 1849, Ibrahim George Kheiralla, a founder of the first American Bahá'í community along with Anton Haddad, was born to a Christian family in a village on Mount Lebanon. (was #121)

64. November 11. On this date in 1931, Shoghi Effendi wrote "We should always bear in mind that Bahá'u'lláh is always on the watch ready to come to our assistance if we only rise to serve Him with the spirit of self consecration and absolute detachment. His promises along those lines are very ..." (was #120)

65. November 11. On this date in 1965, the UHJ announced "Purification of the Most Holy Shrine of Bahá'u'lláh, the Qiblih of the Bahá'í World" by the removal of the remains of Díyá'u'lláh, who had been interred next to his father, Bahá'u'lláh, at the Mansion of Bahjí after his death in 1898. (was #119)

66. Baha'i History - November 11. On this date in 1967, the UHJ wrote the NSA of Hawaii about "the use of marijuana, LSD and other psychedelic products" to which the UHJ replied by quoting 'Abdu'l-Bahá's words on hashish and alcohol. (was #118)

67. November 11. On this date in 1898, Ibrahim George Kheiralla, who led the first Western Bahá'í Pilgrims to Palestine, reached ‘Akká. The group included Phoebe Hearst, Lua Getsinger, May Maxwell, and Robert Turner. In ‘Akká, they witnessed first hand the conflict between `Abdu'l-Bahá and his brot (was #117)

68. Baha'i History - November 11. On this date in 1970, Percy Meade Almond, who along with his wife Maysie were the first South Australian Bahá'ís, died. He was a member of the Local Spiritual Assembly of Adelaide and a member of the National Spiritual Assembly of Australia and New Zealand. (was #116)

69. November 11. On this date in 1936, Shoghi Effendi wrote "Concerning the obligatory prayers; they are three in number, but the believer is free to choose anyone of them." (was #115)

70. November 11. On this date in 1936, Shoghi Effendi wrote "The long prayer should be recited once every 24 hours; the middle one three times a day: at morning, mid-day, and evening; while the short one, consisting of only one verse, should be recited once a day at noon." (was #114)

71. November 11. On this date in 1936, Shoghi Effendi wrote "All these three prayers should be read with the believer facing the Shrine of Bahá’u’lláh at Bahji, 'Akka, which is also called the Dawning point of Revelation." (was #113)

72. November 12. On this date in 1936, Peter Khan, a former member of the ITC and UHJ, was born in Bowral, Australia. In 1948, the Khans became the first Muslims in Australia to convert to the Bahá'í Faith. Peter's father Frank and sister Joy Khan Vohradsky also served on the NSA of Australia. (was #112)

73. November 12. On this date in 1933, a letter written on behalf of the Guardian stated "Muhammadanism is not only the last of the world religions, but a fuller Revelation than any one preceding it. The Qur'an is not only more authoritative than any previous religious gospel, but it contains also..." (was #111)

74. November 12. On this date in 1952, Shoghi Effendi announced the acquisition of the Mansion of Bahji from "the Development Authority of the State of Israel...The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners." (was #110)

75. Baha'i History - November 12. On this date in 1955, Valíyu'lláh Varqá, who had accompanied ‘Abdu’l-Bahá during his visit to America in 1912 and had been appointed Trustee of the Ḥuqúqu'lláh in 1938 and a Hand of the Cause of God by Shoghi Effendi in 1951, died. (was #109)

76. Baha'i History - November 12. On this date in 1817, Bahá'u'lláh was born as Mírzá Ḥusayn-'Alí Núrí to Khadíjih Khánum and Mírzá 'Abbás-i-Núrí (more commonly known as Mírzá Buzurg), a vizier to Imam Verdi Mirza, the twelfth son of Fath-Ali Shah Qajar. (was #108)

77. Baha'i History - November 13. On this date in 1973, and individual wrote the UHJ "expressing concern that the provision of the Bahá'í marriage law requiring consent of living natural parents creates a double standard" in his family because he has adopted as well as biological children. (was #107)

78. Baha'i History - November 13. On this date in 1937, Shoghi Effendi wrote that "Regarding your question concerning the future of the Jews: They certainly have, as explicitly stated by the Master, a great spiritual destiny, and will gradually enter the Faith in large groups." (was #106)

79. Baha'i History - November 13. On this date in 1986, Hand of the Cause of God Zikrullah Khadem (transliterated as Dhikru'lláh Khádem in the Bahá'í orthography) died. A long-time member of the NSA of Iran, he later became the first Hand of the Cause of God to move to the Western Hemisphere. (was #105)

80. November 13. On this date in 1944, Shoghi Effendi wrote "The Bab has told us to bury the dead in silk (if possible) in coffins of crystal. Why? Because the body, though now dust, was once exalted by the immortal soul of man!" (was #104)

81. November 13. On this date in 1941, Shoghi Effendi cabled "RUHI AFNANS SISTER MARRIED COVENANT BREAKER HER FAMILY SUPPORT HER ACTION EXCOMMUNICATION UNAVOIDABLE." The sister referred to here is Soraya who married Faizy Afnan, the 3rd son of Forough Khanum (Baha'u'llah's daughter) and Sayid Ali Afnan (was #103)

82. November 13. On this date in 1919, Gale (Keass) Bond was born in Emod, Hungary. She would be named a Knight of Bahá'u'lláh along with her husband Jameson Bond for the District of Franklin in the Canadian Arctic. (was #102)

83. November 14. On this date in 2005, the UHJ emailed all NSAs a paper that (without mentioning by name) quotes out-of-context parts of the scholar Sen McGlinn's "Church and State" who was expelled from the Bahá'í Faith for "a claim that lies well outside the framework of Bahá'í belief and practice." (was #101)

84. November 14. On this date in 1874, William Sutherland Maxwell, Hand of the Cause of God, the architect who designed the Shrine of the Bab, and Shoghi Effendi's father-in-law, was born in Montreal, Canada. (was #100)

85. November 14. On this date in 1935, Shoghi Effendi distinguished between the terms "Bahá'í Cycle" and "Bahá'í Dispensation" stating "There is no contradiction between Bahá'u'lláh's statement in the Iqan about the renewal of the City of God once every 1000 years, and that of ..." (was #99)

86. November 14. On this date in 1939, Shoghi Effendi wrote "It is certainly a much greater responsibility to reject the Manifestation in this day than it was in the past Dispensations, inasmuch as man, and indeed humanity as a whole, have been endowed with a greater measure of spiritual receptivity. (was #98)

87. Baha'i History - November 14. On this date in 1923, Shoghi Effendi wrote of "the Cause purified and inwardly victorious, its principles vindicated, its enemies silenced and sunk in unspeakable misery...in utter disregard of the flickerings of their fast-fading light..." (was #97)

88. Baha'i History - November 14. On this date in 1923, Shoghi Effendi [wrote](http://bahai-library.com/shoghieffendi_bahai_administration#letter16) "in these days of world-encircling gloom, when the dark forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of h (was #96)

89. November 14. On this date in 2004, the Bahá'í World News Service featured an article about "a gala dinner celebrating the 50th anniversary of the introduction of the Baha'i Faith to" San Marino by Sohrab Payman and his wife, Tabandeh, for which they were named Knights of Bahá'u'lláh. (was #95)

90. November 14. On this date in 1936, Shoghi Effendi wrote American Bahá'í's "the Divine Plan...is the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfil their unimaginably glorious Destiny." (was #94)

91. November 15. On this date in 1912, 'Abdu'l-Bahá gave a talk at the home of Juliet Thompson in New York. Earlier that year, on June 1, 'Abdu'l-Bahá had his first sitting for his portrait painted by Juliet Thompson in her New York studio. (was #93)

92. Baha'i History - November 15. On this date in 1957, five of the Hands of the Cause of God went to Shoghi Effendi's apartment where his "safe was sealed with tape, which was signed by all Hands and then countersigned, and then sealed with sealing wax, on the upper and lower doors of the safe..." (was #92)

93. November 15. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Bangui, Central African Republic, one in Bangalore, India, and another in Uvira, Democratic Republic of the Congo. (was #91)

94. Baha'i History - November 15. On this date in 1931, Shoghi Effendi wrote "the world is reaching the verge of ruin. Should we stay our hand and fail to apply the Divine remedy Baha'u'llah has prescribed in His Writings, all the people of the civilized world will perish." (was #90)

95. Baha'i History - November 15. On this date in 2001, an article in "The Columbian" newspaper headlined "Baha'i Believers Increase in County," noting "more than 200 members in Clark County, up from about 100 five years ago." (was #89)

96. November 16. On this date in 1881, Pritam Singh, believed to be the first member of the Sikh community in India to accept the Bahá'í Faith, was born. (was #88)

97. November 16. On this date in 1987, Frederick Laws, an American Bahá'í who became the Knight of Bahá'u'lláh for Basutoland, died in the state of Washington. (was #87)

98. November 16. On this date in 1969, the UHJ observed "In the worsening world situation, fraught with pain of war, violence and the sudden uprooting of long-established institutions, can be seen the fulfillment of the prophecies of Bahá'u'lláh and the oft-repeated warnings of the Master and ..." (was #86)

99. Baha'i History - November 16. On this date in 1889, Shu'á'u'lláh 'Alá'í, who would become a prominent finance official in Iran where he served on the NSA and was later appointed a Hand of the Cause of God, was born in Tehran. (was #85)

100. Baha'i History - November 16. On this date in 1984, Shu'á'u'lláh 'Alá'í, who was a prominent finance official in Iran where he served on the NSA and was later appointed a Hand of the Cause of God, died in Scottsdale, Arizona. (was #84)

101. Baha'i History - November 16. On this date in 1969, the UHJ wrote "Indeed, how can a true believer remain silent while around us men cry out in anguish for truth, love and unity to descend upon this world?" (was #83)

102. Baha'i History - November 17. On this date in 1919, ‘Abdu'l-Bahá said "Mr. Remey is very good. He works very hard. He is very restless. He is continually travelling from city to city. He has not left a place unvisited. He has gone everywhere, even to India... His soul has a great future." (was #82)

103. November 17. On this date in 1912, the Grand Rapids Herald carried an article titled "Cleverness of the Bahá’í" asking "What is Bahá’ísm? and the still more pertinent question. Why is it? ... Just what is it? ... to be an attempt to merge all the religions of the earth into a universal religion" (was #81)

104. November 17. On this date in 1947, Palle Bischoff converted to the Bahá'í Faith, becoming the first Danish Bahá'í to become a Baha'i in Denmark. He would later become the first Bahá'í to pioneer to Greenland. He also served on the NSA of Scandinavia and Finland as Vice-Chair and the NSA of Denmark. (was #80)

105. Baha'i History - November 17. On this date in 1919, Abdu'l-Bahá gave his opinions regarding government, noting "A republican form of government is good, but a constitutional monarchy is better, because it combines both kingship and republic. It is a form of government with a distinctive head." (was #79)

106. November 17. On this date in 1937, Shoghi Effendi wrote regarding Huqúqu'lláh, "One mithqál consists of nineteen nukhuds. The weight of twenty-four nukhuds equals four and three-fifths grammes. Calculations may be made on this basis." (was #78)

107. Baha'i History - November 17. On this date in 1933, Shoghi Effendi wrote "Bahá'u'lláh has given the promise that in every Assembly where unity and harmony prevail, there His glorious spirit will not only be present, but will animate, sustain and guide all the friends in all their deliberations." (was #77)

108. November 17. On this date in 2000, Billie Marie (Tuttle) Bracket, "born into possibly the most illustrious Bahá'í family in America," died in Monterey, California. Her grandparents, Charles and Maria Ioas, converted to the Bahá'í Faith in 1898, and three of Billie's aunts and uncles became Knights (was #76)

109. November 17. On this date in 1985, the UHJ wrote about the "Reinterment of Bahá'u'lláh's Faithful Half-Brother," noting "On 12 November 1952 the beloved Guardian jubilantly cabled"... "acquisition of vitally needed property...made possible by the precipitate flight of the former Arab owners." (was #75)

110. Baha'i History - November 17. On this date in 1930, Ethel Jenner Rosenberg, the first English Bahá'í, died. Born on August 6, 1858, in the city of Bath to a Jewish family, she became a Bahá'í when she converted in 1899, after having been introduced to the Bahá'í Faith by Mary Thornburgh-Cropper. (was #74)

111. November 18. On this date in 1960, Hand of the Cause of God Clara Dunn died in Sydney, Australia. She was born in London, England, and was raised in Canada before moving to the United States in 1902. In 1919, Clara Dunn and her husband John Henry Hyde introduced the Bahá'í Faith to Australia. (was #73)

112. November 18. On this date in 1971, the UHJ wrote an NSA about an individual deprived "of his voting rights ...in that he married without having consent of all living parents"...may have his rights restored if he "is truly repentant and wishes to comply with the Bahá'í law previously broken." (was #72)

113. November 18. On this date in 1962, Faydu'lláh Subhí, school teacher who is best known as a children's storyteller, collector of folktales, broadcaster, and Bahai apostate, passed away in Tehran. What follows is part of an entry by Moojen Momen in the "Encyclopædia Iranica." (was #71)

114. November 18. On this date in 1969, the UHJ wrote all NSAs "After several years of protracted negotiations with agencies of the Israel Government both in Jerusalem and Haifa, an important property adjacent to Bahjí and embracing the Master's tea house has been acquired." (was #70)

115. Baha'i History - November 18. On this date in 1991, the UHJ wrote all Bahá'ís, asking for increased contributions to the Fund given"there has been a sudden drop in contributions both to the international funds as a whole and to the Arc Projects Fund, creating a crisis which must be promptly overco (was #69)

116. Baha'i History - November 18. On this date in 1912, as commanded by 'Abdu'l-Bahá, Howard MacNutt, a Disciple of 'Abdu'l-Bahá, repented before a group of New York Bahá'ís. MacNutt had violate the Covenant when he failed "to break all communication with Ibrahim Kheiralla and other Covenant-breakers." (was #68)

117. Baha'i History - November 18. On this date in 1957, the Hands of the Cause of God issued a press release to the Jerusalem Post titled "Baha'i 'Hands' Meet for Obsequies." (was #67)

118. November 18. On this date in 1919, 'Abdu'l-Bahá said about prophecies "There are many, very many. Some of them are explained in the book, 'Some Answered Questions'. Refer to it." He then expounded on the Millerite's Great Disappointment of October 22, 1844 as having been fulfilled by Bahá'u'lláh. (was #66)

119. November 18, On this date in 1919, 'Abdu'l-Bahá said about the year 1956 "Universal Peace will be established; the Oneness of the World of Humanity will be established. No war will remain. The Teachings of God will be promulgated. One language will be adopted and spread. Misunderstandings..." (was #65)

120. November 19. On this date in 1963, the Universal House of Justice sent a letter to all National Spiritual Assemblies explaining "The relationship of the Continental Hands and their respective National Assemblies." (was #64)

121. November 19. On this date in 1957, the Hands of the Cause of God "went to the Mansion of Bahá'u'lláh at Bahji. They were in the abyss of despair. The Guardian had not left a will, nor had he appointed a successor. Agnes was one of those who realized that Shoghi Effendi could have no will..." (was #63)

122. November 19. On this date in 1945, Shoghi Effendi wrote "The Most Great Covenant is different from the Everlasting Covenant." (was #62)

123. November 19. On this date in 1932, Shoghi Effendi wrote Indian Bahá'ís "to inquire regarding the Hindi and Urdu translations of Dr. Esslemont's book." (was #61)

124. November 19. On this date in 1919, 'Abdu'l-Bahá was asked whether World War I "was the war of Armageddon" to which he answered "Yes. What could be greater than this war? In this war all the people of the world took part." (was #60)

125. November 19. On this date in 1919, 'Abdu'l-Bahá was "asked if the prophecy in the next to the last chapter of Daniel, where it says the King of the North and the King of the South will fight, referred to this war," he replied "Yes, it is so." (was #59)

126. November 19. On this date in 1980, Hand of the Cause of God Abu'l-Qásim Faizi died in Haifa. He had studied at the American University of Beirut at the same time as Hasan Balyúzí and Munib Shahid. Shoghi Effendi titled him the "'spiritual conqueror" of Arabia for his pioneering to Iraq and Bahrain (was #58)

127. November 19. On this date in 1945, Shoghi Effendi wrote "People are so markedly lacking in spirituality these days that the Bahá'ís should consciously guard themselves against being caught in what one might call the undertow of materialism and atheism..." (was #57)

128. November 19. On this date in 1945, Shoghi Effendi wrote "The Supreme Tribunal is an aspect of a World Superstate; the exact nature of its relationship to that State we cannot at present foresee. Supreme Tribunal is the correct translation..." (was #56)

129. November 19. On this date in 1957, the Hands of the Cause in the Holy Land released an Official Statement "That the safe and desk have been opened and searched and the non existence of a Will and Testament executed by Shoghi Effendi was definitely established." (was #55)

130. Baha'i History - November 20. On this date in 1851, Susan I. Moody was born in Amsterdam, New York. An early Bahá'í, Moody studied medicine when she was fifty and established a practice in Chicago. In 1909, Moody travelled to Tehran, where she practiced medicine. (was #54)

131. November 20. On this date in 1867, Ruth White was born. An American author who was an active member of the Bahá'í Faith and devoted follower of 'Abdu'l-Bahá, she challenged the appointment of Shogi Effendi as the successor of 'Abdu'l-Bahá based on ... (was #53)

132. Baha'i History - November 20. On this date in 1955, Shoghi Effendi wrote that he "is now anxious that all the friends achieve a universal consciousness and a universal way of life." (was #52)

133. November 20. On this date in 1938, Shoghi Effendi wrote "Regarding your question relative to the condition of those people who are described in the Gospel as being possessed of devils: This should be interpreted figuratively; devil or satan is symbolic of evil and dark forces yielding to temptation (was #51)

134. November 21. On this date in 1968, the UHJ wrote the NSA of Switzerland that "If a person is registered as a member of a church or similar religious organization he should withdraw from it on becoming a Bahá'í...one cannot be a Bahá'í and also a member of another religious organization..." (was #50)

135. November 21. On this date in 1935, Shoghi Effendi wrote "With reference to the absolute pacifists, or conscientious objectors to war: their attitude, judged from the Bahá'í standpoint, is quite antisocial, and due to its exaltation of the individual conscience leads inevitably to disorder and chaos (was #49)

136. Baha'i History - November 21. On this date in 1967, the UHJ wrote the NSA of Paraguay, quoting Shoghi Effendi as saying "we cannot accept as believers those who are openly" engaged in "companionate marriage." (was #48)

137. November 21. On this date in 1980, the National Spiritual Assembly of the United States wrote regarding how to respond to Jews who question 'Abdu'l Baha and Bahá'u'lláh's recorded statements that the Jews crucified Christ. (was #47)

138. November 22. On this date in 1925, John Esslemont died in Haifa. A Hand of the Cause, he authored the well-known introductory book on the Bahá'í Faith, "Bahá'u'lláh and the New Era," which is still in circulation and has been significantly edited from in its initial publication to later editions. (was #46)

139. November 22. On this date in 1951, Shoghi Effendi wrote "To be the enemy of the enemies of God is a good characteristic...a dangerous contagious disease..." (was #45)

140. November 22. On this date in 1951, Shoghi Effendi wrote "You are right to take a firm stand regarding Orientals. One would think that world events would be opening the eyes of the Americans to certain unreliable and mischievous characteristics of nationals of the Middle East." (was #44)

141. November 22. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Quito, Ecuador, another in New Delhi, India, one in Kolkata, India, and another in Lubumbashi, Democratic Republic of the Congo. (was #43)

142. November 23. On this date in 1950, Shoghi Effendi sent a warning to Australian Bahá'ís about Joseph Perdu, urging " that his name was removed from the voting list." (was #42)

143. November 23. On this date in 1992, the UHJ addressed the second Bahá'í World Congress in New York, explaining "it was in New York City that He chose to disclose to His disciples the special characteristics of that Covenant and His true station as its appointed Center. The occasion won for ...." (was #41)

144. November 23. On this date in 1995, the UHJ wrote the NSA of the US in response to "requests for a clarification of the Bahá'í law on homosexual practices and for assistance in guiding the believers." (was #40)

145. November 23. On this date in 1916, Sarah Farmer, the founder of Green Acre Bahá'í School who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, died. (was #39)

146. November 23. On this date in 1916, Sarah Farmer, the founder of Green Acre Bahá'í School who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, died. (was #38)

147. November 24. On this date in 2006, the Universal House of Justice replied to "an author directly affected by the recent action of the [U.S.] National Spiritual Assembly regarding material marketed by Kalima´t Press." (was #37)

148. November 24. On this date in 1992, an individual wrote to the Universal House of Justice about "the House of Justice's reference to Bahá'u'lláh as 'the most precious Being ever to have drawn breath on this planet.'" (was #36)

149. November 24. On this date in 1953, Khodadad Fozdar arrived to the Andaman Islands, for which he was named a Knight of Bahá'u'lláh. (was #35)

150. November 24. On this date in 1919, Dr. Esslemont asked 'Abdu'l-Bahá to speak on the life of Bahá'u'lláh at Bahjí. (was #34)

151. November 24. On this date in 1924, Shoghi Effendi addressed a letter to his "dearly beloved brothers and sisters in 'Abdu'l-Bahá" telling them that "We have but to turn our eyes to the world without to realise the fierceness and the magnitude of the forces of darkness that are struggling with the (was #33)

152. November 25. On this date in 2020, the Universal House of Justice published a letter on the occasion of the Day of the Covenant announcing that the Bahá'í world will, at Riḍván 2022, begin a Nine Year Plan which will begin with a series of conferences held over a span of months across the globe. (was #32)

153. November 25. On this date in 1957, the Hands of the Cause of God issued a Unanimous Proclamation naming from among them nine members to serve as Custodians. (was #31)

154. November 25. On this date in 1950, Shoghi Effendi wrote "We cannot be sure of the authenticity of the scriptures of Buddha and Krishna, so we certainly cannot draw any conclusions about virgin births mentioned in them." (was #30)

155. November 25. On this date in 1950, Shoghi Effendi wrote "As our teachings do not state Zoroaster is the connecting link between the Euphrates and the Prophets in India, we cannot assert this." (was #29)

156. November 25. On this date in 1950, Shoghi Effendi wrote "Abraham and Krishna are two separate individuals, with no connection that we know of. We know no more about the prophets mentioned in the Iqan than what Bahá'u'lláh states in that Book." (was #28)

157. November 25. On this date in 1950, Shoghi Effendi wrote "Actual Dates of Prophets of Adamic Cycle Not Given: 'There are no dates in our teachings regarding the actual dates of the Prophets of the Adamic Cycle, so we cannot give any. Tentatively we can accept what historians may consider ....'" (was #27)

158. November 25. On this date in 1919, 'Abdu'l-Bahá talked about inheritance law, stating "The method of Bahá'u'lláh will be enforced and the House of Justice will not presume to change it...Every one has to write a will and affix a seal thereto and no one need know about the arrangement he has made." (was #26)

159. November 25. On this date in 1936, Shoghi Effendi wrote about the timing of anniversaries of the Declaration of the Bab and the Birthday of Abdu'l-Bahá. (was #25)

160. Baha'i History - November 25. On this date in 1909, Dr. Susan I. Moody, an early Chicago Bahá'í who studied medicine at the age of arrived in Tehran, where she would practiced medicine. (was #24)

161. November 26. On this date in 2018, the UHJ wrote to commemorate "this season, from the Day of the Covenant to the commemoration of the Ascension of ‘Abdu’l-Bahá." (was #23)

162. November 26. On this date in 1991, the UHJ wrote "On the occasion of the Day of the Covenant, amidst the dramatic events within and without the Faith which evince an accelerating momentum in the concluding months of the Six Year Plan..." (was #22)

163. November 26. On this date in 1972, the Universal House of Justice adopted its Constitution, an event which was announced with a cable sent to the United States Bahá’í News for publication. (was #21)

164. November 26. On this date in 2006, the UHJ wrote Kalima´t Press that "you have for many years pursued an ideological agenda which is at variance with the spirit and interests of the Baha´i´ Faith." (was #20)

165. November 26. On this date in 'Alí-Akbar Furútan died in Haifa. A Hand of the Cause of God and one of the nine Custodians, Furútan was instrumental in censoring and silencing alternative voices within the Administrative Order, such as the academic works of (devout Bahá'í scholar) Jinab-i Fadil. (was #19)

166. November 27. On this date in 1929, Shoghi Effendi stated regarding the UHJ "Then will the visible sovereignty of the Most Great Name shake the foundations of the countries and nations of the world, strike fear and remorse in the hearts of some of the traditional ecclesiastical divines..." (was #18)

167. November 27. On this date in 1989, Robert Quigley died in Beverly Hills. He served on the NSAs of South Africa and of the U.S. and as an Auxiliary Board member for Africa. He collaborated with William Sears to produce audio-visual material, books, plays, and films related to the Bahá'í Faith. (was #17)

168. November 27. On this date in 2005, William Hatcher died. A mathematician, philosopher, educator, he served on the NSAs of Canada, Switzerland, and Russia, and was Chair of Department of Ethics at the now-defunct Landegg International University. (was #16)

169. November 28. On this date in 1921, 'Abdu'l-Bahá died in Acre, Palestine. Although in the "Kitáb-i-'Ahd" Bahá'u'lláh designates 'Abdu'l-Bahá's brother Mírzá Muhammad 'Alí as 'Abdu'l-Bahá's successor, in his "Will," 'Abdu'l-Bahá reprimands his brother as "The Center of Sedition, the Prime Mover ..." (was #15)

170. November 28. On this date in 1931, Shoghi Effendi wrote a letter titled "The Goal of a New World Order" later included in the compilation "World Order of Bahá'u'lláh". This letter includes "A World Super-State," "The Signs of Impending Chaos," "The Fire of Ordeal," and "The Mouthpiece of God." (was #14)

171. November 28. On this date in 1882, shortly after the passing of Khadíjih Bagum, Bahá'u'lláh revealed a Tablet addressed to Núri'd-Dín. (was #13)

172. November 29. On this date in 1947, U.N. General Assembly adopted the Partition Plan for Palestine. It is worth reflecting on the multiple instances during which Bahá'ís had advocated for Zionism and the establishment of the State of Israel in historic Palestine. (was #12)

173. November 29. On this date in 1937, a letter written on behalf of Shoghi Effendi to an individual believer stated the the identification of Jesus as the "Son of God" is "entirely spiritual...all Prophets can be regarded as Sons of God, as they all reflect His light." (was #11)

174. November 29. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Antofagasta, Chile, one in Manila, Philippines, and another in Yaoundé, Cameroon (was #10)

175. November 29. On this date in 1932, Abdullah Cevdet, an Ottoman intellectual, died. Cevdet was tried for his advocacy of the Bahá'í Faith, which he considered an intermediary step between Islam and the final abandonment of religious belief. (was #9)

176. November 30. On this date in 1944, Shoghi Effendi compared Covenant-breakers to "a contagious spiritual disease," "a cancer," and "a poison." "Bahá'u'lláh and the Master in many places and very emphatically have told us to shun entirely all Covenant-breakers as they are afflicted with what ..." (was #8)

177. November 30. On this date the Universal House of Justice wrote an individual a letter concerning Hinduism, Buddhism and Zoroastrianism, including with it some quotations taken from a compilation of extracts from letters written on behalf of Shoghi Effendi on these and related subjects. (was #7)

178. November 30. On this date in 1930, Shoghi Effendi wrote "In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve." (was #6)

179. November 30, 1950, Shoghi Effendi wrote "There is no objection to your being a journalist as long as you try to keep off political issues; especially the big East-West issues. You have a talent for writing, and it might be of help to you financially and in making contacts for the Faith." (was #5)

180. November 30. On this date in 2001, an article in Haaretz began "It is doubtful that visitors to the Bahai Gardens in Haifa have noticed that parts of the spectacular lawns are no more than 'fibers manufactured from polyethylene and a blend of polypropylene'...In short, artificial grass." (was #4)

181. November 30. On this date in 1910, Mirza Ahmad Sohrab translated a Tablet written by 'Abdu'l-Bahá "To the Believers of God in Ghalé Darré, Persia," later published in Star of the West. (was #3)

182. November 30. On this date in 1879, Laura Clifford Barney, a leading American Bahá'í teacher and philanthropist who was well known for having compiled "Some Answered Questions" from her interviews with 'Abdu'l-Bahá, was born. She was known as Laura Dreyfus-Barney after marrying Hippolyte Dreyfus. (was #2)

183. November 30. On this date in 1865, Margaret Beveridge Stevenson the first New Zealand member of the Bahá'í Faith, was born in Onehunga. She was the only Bahá'í in New Zealand until the end of 1922 when Clara and Hyde Dunn visited from Australia. (was #1)

November 1. On this date in 1958, the Custodians cabled all Hands of the Cause of God and NSAs announcing "completion (of the) exquisitely beautiful monument (of the) beloved Guardian's resting place."

Original file: 0766.html (position #183)

November 1. On this date in 1958, the Custodians cabled all Hands of the Cause of God and NSAs announcing "completion (of the) exquisitely beautiful monument (of the) beloved Guardian's resting place."

> *HOLLEY CARE BAHA'I WILMETTE*
>
> *NOVEMBER 1, 1958*
>
> *WITH THANKFUL HEARTS ANNOUNCE FRIENDS COMPLETION EXQUISITELY BEAUTIFUL MONUMENT BELOVED GUARDIAN'S RESTING PLACE NOVEMBER FIRST SACRED DUST BAHA'U'LLAH'S SHRINE PLACED FOUNDATIONS PRESENCE FOUR HANDS CAUSE GARDEN EMBELLISHMENT PRECINCTS PROGRESSING STOP APPEAL BELIEVERS REDEDICATE THEMSELVES SERVICE HOLY CAUSE FOR WHICH BELOVED ALL HEARTS SACRIFICED HIS PRECIOUS LIFE.*

> *[CABLE]*
>
> *HANDS HOLY LAND*
>
> *A SIMILAR MESSAGE WAS SENT TO ALL CONTINENTS REQUESTING THAT IT BE SHARED WITH THE, HANDS OF THE CAUSE AND THE NATIONAL SPIRITUAL ASSEMBLIES.*

Of note, Horace Holley was one of the recipients of this cable. At the time he was the secretary of the National Spiritual Assembly of the Bahá'ís of the United States but the following year he resigned from this position as described in a New York Times article dated December 25, 1959: "The National Spiritual Assembly of the Bahais announced today that Horace Holley had resigned as secretary to become chief steward of the faith at international headquarters in Haifa, Israel."

Horace Holley, as a member of the National Spiritual Assembly and the New York Spiritual Assembly, had attempted to gain control of the "New History Society," which Ahmad Sohrab had founded in 1929 with Lewis Stuyvesant Chanler and his wife Julie, in order to propagate the Bahá'í Faith. Ahmad Sohrab had served as 'Abdu'l-Bahá's secretary and interpreter from 1912 to 1919. For example, aside from accompanying 'Abdu'l-Bahá during his tour of North America in 1912, on December 23, 1918, 'Abdu'l-Bahá sent Ahmad Sohrab to the United States to deliver the *Tablets of the Divine Plan*, a collection of 14 letters written between September 1916 and March 1917 by 'Abdu'l-Bahá to Bahá'ís in the United States and Canada. These collective letters, along with Bahá'u'lláh's *Tablet of Carmel* and 'Abdu'l-Bahá's *Will and Testament* were described by Shoghi Effendi as three of the "Charters" of the Bahá'í Faith.

Ahmad Sohrab had served as 'Abdu'l-Bahá's secretary and interpreter from 1912 to 1919, and in 1929, with Lewis Stuyvesant Chanler and his wife Julie, formed the "New History Society" in order to propagate the Bahá'í Faith. Conflict arose when Horace Holley, member of the National Spiritual Assembly, and the New York Spiritual Assembly attempted to gain control of the "New History Society," ultimately resulting in Ahmad Sohrab and the Chanlers' being declared Covenant-breakers around 1939.

On March 31, 1941, the New York Supreme Court dismissed a court case brought by National Spiritual Assembly and Trustees of the Bahá'ís of the United States and Canada against Mirza Ahmad Sohrab for the use of the word "Bahá'í." The judge granted a motion to dismiss, stating that "the plaintiffs have no right to a monopoly of the name of a religion.

The defendants, who purport to be members of the same religion, have an equal right to use the name of the religion..."

On March 10, 1958, four months after Shoghi Effendi's death, the Hands of the Cause of God resident in Haifa addressed a letter "To the Hand of the Cause, Mr. Horace Holley" feeling "it necessary to urge that the statement 'A New Bahá'í Era' be withdrawn from circulation.

> *To the Hand of the Cause, Mr. Horace Holley*
>
> *March 10, 1958*
>
> *Revered Bahá'í Brother:*
>
> *The Hands in the Holy Land are sending a detailed answer to the questions raised in the letter of February 24, 1958 addressed to us by the American Hands and the National Spiritual Assembly.*
>
> *We believe that the points covered in our letter also meet the request made in your separate communication of February 25 to your fellow Hands in Haifa.*
>
> *Here, as you know, we receive letters from all parts of the world which reflect the approach of the believers of diverse backgrounds to the* ***problems created by the beloved Guardian's passing.*** *As a result, the Custodians have been made very conscious of the necessity to strive for unity in the approach to fundamental matters affecting the structure and future development of the Cause. The Custodians from East and West are aware of the wisdom of avoiding statements or points of view on basic issues which cannot be accepted equally by East and West, and indeed by all of the Bahá'í world, especially in this period, so soon after the ascension of the beloved Guardian, when* ***we are still unable to grasp the full implications of the present situation.***
>
> *It would have been a great help if you yourself could have served here in these early and critical months, and given us the benefit of your experience and clarity of thought on the many pressing issues with which we have had to cope.*
>
> ***You will now, we feel sure, understand our delicate position and the reasons why we felt it necessary to urge that the statement "A New Bahá'í Era" be withdrawn from circulation.*** *Your fellow-Hands serving*

here are confident you will place this whole question and its world-wide implications before the members of your National Assembly in such a way that they will fully understand the reasons underlying the actions taken here.

No doubt when the entire body of the Hands gather at our next meeting later this year we will have many things to discuss, and each one win have a greater contribution to make in view of this tragic year's experiences.

We all send you our devoted love and assure you that you are often remembered in our prayers.

Yours in the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND

Comments

November 1. On this date in 1861, Corinne True, later a Hand of the Cause of God, was born. She wrote 'Abdu’l-Bahá a letter on February 25, 1902 about the exclusion of women from the Chicago Bahá’í governing body, noting that "many" felt it should be a "mixed board" because "women in America ..."

Original file: 0765.html (position #182)

November 1. On this date in 1861, Corinne True, later a Hand of the Cause of God, was born. She wrote 'Abdu’l-Bahá a letter on February 25, 1902 about the exclusion of women from the Chicago Bahá’í governing body, noting that "many" felt it should be a "mixed board" because "women in America stand so conspicuously for all that is highest & best in every department." In his response 'Abdu’l-Bahá stated that while "in the sight of God, the conduct of women is the same as that of men" and there was "no difference" between the sexes, nevertheless the "House of Justice" had to consist only of men and that the "reason

will presently appear, even as the sun at midday." True accepted 'Abdu'l-Bahá's ruling–which also affirmed the equality of the sexes–and poured her energy into the Chicago Bahá'í women's organization, which 'Abdu'l-Bahá highly praised. For the next eight years Chicago had two parallel Bahá'í organizations, one confined to men, the other to women.

On March 16, 1900, the nascent Chicago Bahá'í community selected a ten-member Board of Council. Neither Ibrahim George Kheiralla nor any of his supporters were selected to serve on the Board.

On May 15, 1901, the Chicago Bahá'ís elected a nine-man Board of Council for a term of five years.

On May 20, 1901, the number of members on the Board of Council was raised to 12.

On May 24, 1901, the name of the Chicago Board of Council was changed to the House of Justice.

One year later, on May 10, 1902, on the request of 'Abdu'l-Bahá, the all-male Chicago House of Justice changed its name to the House of Spirituality. The body remained all-male. The Chicago House of Spirituality was complemented by the Women's Assembly of Teaching.

On March 7, 1903, the House of Spirituality in Chicago, upon hearing from Mírzá Asadu'llah Fádil Mázandaráni of the construction of the first Bahá'í House of Worship in Ashgabat, wrote 'Abdu'l-Bahá of their decision to build a House of Worship for Chicago.

In 1909, at the first American Bahá'í National Convention in Chicago, Bahá'í Temple Unity was incorporated to hold title to the Temple property and to provide for its construction. Women are allowed to serve on this body. A constitution was framed and an Executive Board of the Bahá'í Temple Unity elected.

In 1922, on the instructions of Shoghi Effendi, Bahá'í Temple Unity was renamed the National Spiritual Assembly of the United States and Canada.

On February 25, 1902, Corinne True wrote 'Abdu'l-Bahá about the exclusion of women from the Chicago Bahá'í governing body, Chicago House of Justice, noting that "many" felt it should be a "mixed board" because "women in America stand so conspicuously for all that is highest & best in every department." In his response 'Abdu'l-Bahá stated that while "in the sight of God, the conduct of women is the same as that of men" and there was "no difference" between the sexes, nevertheless the "House of Justice" had to consist only of

men and that the "reason will presently appear, even as the sun at midday." True accepted 'Abdu'l-Bahá's ruling–which also affirmed the equality of the sexes–and poured her energy into the Chicago Bahá'í women's organization, which 'Abdu'l-Bahá highly praised. For the next eight years Chicago had two parallel Bahá'í organizations, one confined to men, the other to women.

On November 30, 1930, Shoghi Effendi wrote "In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."

> *Regarding the question raised in your letter, Shoghi Effendi believes that for the present the Movement, whether in the East or the West, should be dissociated entirely from politics. This was the explicit injunction of 'Abdu'l-Bahá. . . . Eventually, however, as you have rightly conceived it, the Movement will, as soon as it is fully developed and recognized, embrace both religious and political issues. In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."*
>
> *(30 November 1930)*

On October 5, 1950, Shoghi Effendi wrote that "the Assembly is a nascent House of Justice."

> *270. Assembly is a Nascent House of Justice--Individuals Toward Each Other Governed by Love, Unity, etc.*
>
> *"...There is a tendency to mix up the functions of the Administration and try to apply it in individual relationships, which is abortive, because* ***the Assembly is a nascent House of Justice*** *and is supposed to administer, according to the Teachings, the affairs of the community. But individuals toward each other are governed by love, unity, forgiveness and a sin-covering eye. Once the friends grasp this they will get along much better, but they keep playing Spiritual Assembly to each other and expect the Assembly to behave like an individual...."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, October*

> *5, 1950: Living the Life, p. 17)*

When today's Local and National Spiritual Assemblies become local and national Houses of Justice, their membership will once again become exclusively male.

Corinne Knight True (1861–1961). In spite of recurrent personal tragedies, she became the indispensable driving force in constructing the Bahá'í House of Worship in Wilmette, IL. (National Bahá'í Archives, United States)

Comments

November 1. On this date in 1950, Mirza Badi'u'llah Effendí died. One of the sons of Bahá'u'lláh, he was born in Edirne in 1867 to his father's second wife, Fatimih Khanum.

Original file: 0764.html (position #181)

November 1. On this date in 1950, Mirza Badi'u'llah Effendí died. One of the sons of Bahá'u'lláh, he was born in Edirne in 1867 to his father's second wife, Fatimih Khanum.

Mirza Badi'u'llah Effendí was born in 1867 in Edirne to his father's second wife, Fatimih Khanum.

Mirza Badi'u'llah Effendí received the title from his father of Ghusn-i-Anwar (“The Most Luminous Branch”). In the dispute between 'Abdu'l-Bahá and Mírzá Muhammad 'Alí, Badi'u'llah sided with the latter for which the former declared him a Covenant-breaker.

Married to Alia Khanum, Badi'u'llah had five children. His daughter Sadhij was one of the most important militant leaders of women's movement in Palestine, and in 1927 she married the Palestinian journalist Najib Nassar. In 1939, Shoghi Effendi, accused Sadhij of terrorism.

Mirza Badi'u'llah died on November 1, 1950.

Comments

November 1. On this date in 2008, the first of the 41 Regional Conferences of the Five Year Plan is held in Lusaka, Zambia.

Original file: 0763.html (position #180)

November 1. On this date in 2008, the first of the 41 Regional Conferences of the Five Year Plan is held in Lusaka, Zambia.

How does membership in the International Teaching Centre lead to election to the Universal House of Justice?

How is it that with its nine members elected every five years from the male membership in good standing of the worldwide Bahá'í community by an electoral college consisting of all the members of each Bahá'í National Spiritual Assembly throughout the world, the membership of the Universal House of Justice consists exclusively of men who have previously been appointed to the International Teaching Centre by the Universal House of Justice?

With no overt campaigning or politicking permitted, upon what does the electoral college base its election of new members to the Universal House of Justice?

In the Bahá'í electoral system, the exposure of potential candidates to electors is a premium. Members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice.

Consider the cases of Stephen Birkland and Stephen Hall. Stephen Birkland was appointed to the International Teaching Centre in 2008 and elected to the Universal House of Justice in 2010. Stephen Hall was appointed to the International Teaching Centre in 2005 and elected to the Universal House of Justice in 2010.

In a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

In that period, Stephen Birkland attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 1-2, 2008	Lusaka, Zambia
November 8-9, 2008	Johannesburg, South Africa
November 29-30, 2008	Antofagasta, Chile
December 6-7, 2008	Atlanta, Georgia, United States of America
January 17-18, 2009	Vancouver, Canada
February 7-8, 2009	Frankfurt, Germany
February 21-22, 2009	Accra, Ghana

Source: Bahá'í World News Service search for "Stephen Birkland"

In that period, Stephen Hall attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 15-16, 2008	Bangui, Central African Republic
November 22-23, 2008	Lubumbashi, Democratic Republic of the Congo
November 29-30, 2008	Yaoundé, Cameroon
December 6-7, 2008	Portland, Oregon, United States of America
December 13-14, 2008	Stamford, Connecticut, United States of America

Date	Location of Bahá'í Regional Conference
January 3-4, 2009	Abidjan, Ivory Coast
January 17-18, 2009	Lae, Papua New Guinea
January 24-25, 2009	Sydney, Australia
January 31-February 1, 2009	Auckland, New Zealand
February 7-8, 2009	Frankfurt, Germany

Source: Bahá'í World News Service search for "Stephen Hall"

No other Bahá'ís receive as much exposure to electors of the Universal House of Justice as do members of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

When the Universal House of Justice appoints members to the International Teaching Centre, they are in fact selecting their own replacements.

In the Bahá'í electoral system, with no overt campaigning and politicking permitted, the exposure of potential candidates to electors is a premium. The nine members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice. In fact, every single one of the current members of the Universal House of Justice previously served as a Counsellor member of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

To illustrate further, in a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

Each of the 41 Regional Conferences was attended by two Counsellor members of the International Teaching Centre with the exception of the Conference held at Uvira, the Democratic Republic of Congo, which had only one representative. The Counsellor members of the International Teaching Centre at the time of the Regional Conferences were Juan Francisco Mora, Ayman Rouhani, Stephen Hall, Stephen Birkland, Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker.

Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to the Universal House of Justice.

Of the four male members at the time of the 41 Regional Conferences (Juan Francisco Mora, Ayman Rouhani, Stephen Hall, and Stephen Birkland), all have been elected to the Universal House of Justice.

In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. In the people's democracies of the Eastern Bloc, these career bureaucrats were known as the nomenklatura.

The next member elected to the Universal House of Justice will be Andrej Donoval, who is the longest tenured male member of the International Teaching Centre, having been appointed to that body in 2013.

Comments

November 1. On this date in 1871, Lua Getsinger was born to a farm family near the village of Hume in upstate New York. A prominent Disciple of 'Abdu'l-Bahá, he also titled her "Herald of the Covenant" and "Mother Teacher of the West." She died at the age of 43 of heart failure while in Egypt.

Original file: 0762.html (position #179)

November 1. On this date in 1871, Lua Getsinger to a farm family near the village of Hume in upstate New York. A prominent Disciple of `Abdu'l-Bahá, he also titled her "Herald of the Covenant" and "Mother Teacher of the West." She died at the age of 43 of heart failure while in Egypt.

Lua Getsinger was born on November 1, 1871 to a farm family near the village of Hume in upstate New York.

She became a Bahá'í in Chicago in 1897 after attending lessons taught by Ibrahim George Kheiralla about the Bahá'í Faith.

In 1898, Lua Getsinger undertook a Bahá'í pilgrimage to Palestine to meet 'Abdu'l-Bahá with other American pilgrims, including Ibrahim George Kheiralla, Phoebe Hearst, and May Boles.

It was during this trip, in Akka, that Kheiralla witnessed firsthand the conflict between 'Abdu'l-Bahá and his brothers, leading him, upon his return to America in 1899, to form the "Society of Behaists" which would later be led by Shua Ullah Behai and to author a book, *Beha'u'llah*, wherein he states his belief that 'Abdu'l-Bahá was equal in rank to his brothers Mírzá Muhammad 'Alí, Díyá'u'lláh, and Badi'u'lláh.

Ultimately, in the conflict between 'Abdu'l-Bahá and Mírzá Muhammad 'Alí, Kheiralla sided with the latter for which he was declared a Covenant-breaker.

Phoebe Hearst was an early Bahá'í, a wealthy philanthropist, the wife of Senator George Hearst, and the mother of publisher William Randolph Hearst. She later became estranged from the Bahá'í Faith due to being extorted for money by other Bahá'ís.

May Boles would wed William Sutherland Maxwell on May 8, 1902, in London. They met while William was studying architecture in Paris and May was the sister of one of his classmates. The couple were the parents of Mary Sutherland Maxwell, the future Amatu'l-Bahá Rúhíyyih Khánum, wife of Shoghi Effendi, who was born to them on August 8, 1910. They also hosted 'Abdu'l-Bahá in their Montreal on September 2, 1912.

On June 19, 1912, 'Abdu'l-Bahá gave a talk in New York about Bahá'u'lláh's *Tablet of the Branch*, declaring himself the "Centre of the Covenant," New York the "City of the Covenant," and Lua Getsinger the "Herald of the Covenant."

Comments

Baha'i History - November 1. On this date in 1914, Agnes Baldwin Alexander, later named a Hand of the Cause God, reached Japan. Between the time of her arrival and 1967, when she left for the last time, she spent a total of about 31 years in Japan.

Original file: 0761.html (position #178)

November 1. On this date in 1914, Agnes Baldwin Alexander, later named a Hand of the Cause God, reached Japan. Between the time of her arrival and 1967, when she left for the last time, she spent a total of about 31 years in Japan.

On July 21, 1875, Agnes Baldwin Alexander was born in Honolulu to descendants of Christian missionary families, the Baldwins and the Alexanders, who were among the families of whom James A. Michener said, "They came to the islands to do good, and they did right well."

She became a Bahá'í in 1900 while visiting Italy.

After returning in 1901, she remained in Hawaii for 12 years, and of her experiences there wrote *Personal Recollections of a Bahai Life in the Hawaiian Islands*. Upon 'Abdu'l-Baha's

request, Agnes Baldwin Alexander moved to Japan, arriving there on November 1, 1914. In 1921 she became the first to introduce the religion to Korea. Except for extended vacations in Hawaii, Alexander spent over thirty years in Japan.

Also at the request of 'Abdu'l-Baha, Alexander became an early advocate of Esperanto and used that new international language to spread the Bahá'í teachings at meetings and conferences. At Shoghi Effendi's request, Alexander wrote two histories: *Forty Years of the Bahá'í Cause in Hawaii: 1902-1942* and *History of the Bahá'í Faith in Japan: 1914-1938*. Both of these volumes were published posthumously.

In 1957, Shoghi Effendi appointed her a Hand of the Cause of God.

In 1964, Alexander represented the Universal House of Justice, at the election of Hawaii's first National Spiritual Assembly, which is distinct from the National Spiritual Assembly of the United States. After suffering a broken hip in 1965, and spending two years in a Tokyo hospital, Alexander returned home to Honolulu in 1967.

On January 1, 1971, Alexander died. She was buried behind Kawaiahao Church with her missionary forebears.

Comments

Baha'i History November 1. On this date in 1998, Robert Stockman, coordinator of the Research Office of the US Bahá'í National Center, wrote an informal, unofficial response in reference to an ongoing discussion about the accuracy and methods of tallying North American Bahá'í membership statistics.

Original file: 0760.html (position #177)

November 1. On this date in 1998, Robert Stockman, coordinator of the Research Office of the US Bahá'í National Center, wrote an informal, unofficial response in reference to an ongoing discussion about the accuracy and methods of tallying North American Bahá'í membership statistics.

Comments

Baha'i History - November 1. On this date in 1973, the UHJ wrote an NSA that "The degree to which a community should be active or passive towards a believer who is deprived of his voting rights depends upon the circumstances in each individual case..."

Original file: 0759.html (position #176)

November 1. On this date in 1973, the UHJ wrote an NSA that "The degree to which a community should be active or passive towards a believer who is deprived of his voting rights depends upon the circumstances in each individual case. Obviously, it is desirable that such a person should come to see the error of his ways and rectify his condition. In some cases friendly approaches by the Bahá'ís may help to attain this; in other cases the individual may react more favourably if left to his own devices for a time."

> *212. Community Attitude Toward Those Who Are Deprived of Voting Rights*

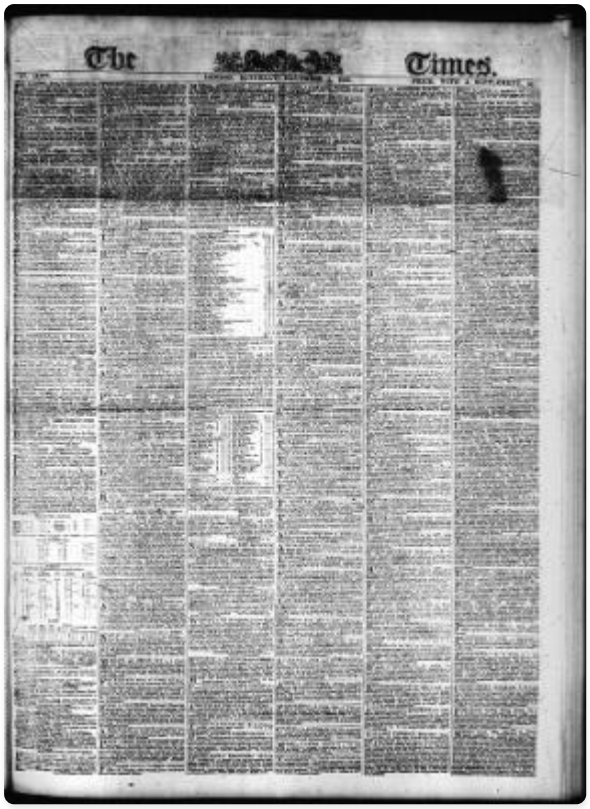
> *"The degree to which a community should be active or passive towards a believer who is deprived of his voting rights depends upon the circumstances in each individual case. Obviously, it is desirable that such a person should come to see the error of his ways and rectify his condition. In some cases friendly approaches by the Bahá'ís may help to attain this; in other cases the individual may react more favourably if left to his own devices for a time."*
>
> *(From a letter of the Universal House of Justice to a National Spiritual Assembly, November 1, 1973)*

Comments

Baha'i History - November 1. On this date in 1845, the first European newspaper reference to the religious movement begun by the Báb occurred in "The Times" of London, a little over a year after the Báb first declared his mission. The British mission in Tehran reported the events of that period.

Original file: 0758.html (position #175)

November 1. On this date in 1845, the first European newspaper reference to the religious movement begun by the Báb occurred in *The Times* of London, a little over a year after the Báb first declared his mission. The British mission in Tehran reported the events of that period.



Comments

November 2. On this date in 1960, the Hands of the Cause issued a Conclave Message from their meeting at the Mansion of Bahji announcing, among other measures the elections of "the International Bahá'í Council. We shall witness for the first time in the history of the Faith an election on ..."

Original file: 0757.html (position #174)

November 2. On this date in 1960, the Hands of the Cause issued a Conclave Message from their meeting at the Mansion of Bahji announcing, among other measures the elections of "the International Bahá'í Council. We shall witness for the first time in the history of the Faith an election on a global scale, and the hearts of the believers will echo the words of the beloved Guardian at the time when he appointed the first International Bahá'í Council...This Council, which the beloved Guardian characterized as the "most significant milestone" in the evolution of the Administrative Order since the Master's passing, will now

undergo, in his own words, its "transformation into a duly elected body"; it will be international in character, and have its headquarters at the World Centre of the Faith."

In 1951, Shoghi Effendi, as Guardian, appointed members to the International Bahá'í Council, naming Mason Remey as the Council's President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor Guardian, as confirmed by a "Unanimous Proclamation of the 27 Hands of the Cause of God", the Hands of the Cause of God elected from among their own nine individuals who would serve as Custodians to help lead the transition of the International Bahá'í Council, into the Universal House of Justice.

In 1961 the International Bahá'í Council was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first Universal House of Justice was elected, and its members are elected every five years by members of each Bahá'í National Spiritual Assembly in the world. In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. New members are currently generally elected from the appointed institutions of the Bahá'í administration, particularly the International Teaching Centre. In fact, all of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In council democracies, these career bureaucrats were known as the nomenklatura.

With the eventual passing of the individual Hands of the Cause of God appointed by Shoghi Effendi and without a Guardian to appoint additional Hands, the Universal House of Justice saw the need for developing an institution for the purpose of performing the Hands' function of protection and propagation of the Faith.

In 1968 the Continental Board of Counselors was formed. The Counselors appoint Auxiliaries collectively referred to as Auxiliary Boards in smaller regional areas, who in turn appoint their own Assistants to work in localities.
Auxiliary Board Members for Protection are charged with watching over the security of the Bahá'í Faith, and Auxiliary Board Members for Propagation are responsible for working with the grassroots on the global Plans established by the Universal House of Justice.

Originally, members of the Auxiliary Boards were appointed by and served under the Hands of the Cause of God who directed their efforts worldwide. The first members of the Auxiliary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the Institution of the Counselors was formed. Also in 1973, the International Teaching Centre was first formed by the Universal House of Justice, and originally consisted of the 17 Hands of the Cause still living at that time, plus three Counsellor members. The number of Counsellor members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The Counsellor members of the International Teaching Centre are appointed by the Universal House of Justice to five-year terms that begin shortly after the International Convention and election of the Universal House of Justice.

Comments

November 2. On this date in 1912, in Chicago, 'Abdu’l-Bahá "talked about Isfandíyár, the black servant of the Blessed Beauty, referring to his faithfulness, obedience and goodness of heart, saying: 'If a believer in God prays for piety, it does not matter whether he is robed in black or white.'"

Original file: 0756.html (position #173)

November 2. On this date in 1912, in Chicago, "the Master gave an impressive talk at a gathering of blacks. Many white people were also present. He spoke on love and brotherhood among the different races and nationalities. He talked about Isfandíyár, the black servant of the Blessed Beauty, referring to his faithfulness, obedience and goodness of heart, saying: 'If a believer in God prays for piety, it does not matter whether he is robed in black or white.'"

Comments

November 2. On this date in 1917, the U.K. made public its famous "Balfour Declaration" to Lord Walter Rothschild regarding the founding of a Jewish State in Palestine. In 1914 'Abdu'l-Bahá had hosted his cousin, Baron Edmond James de Rothschild, during one of his early trips to Palestine.

Original file: 0755.html (position #172)

November 2. On this date in 1917, the UK Foreign Secretary Arthur Balfour made public his "Balfour Declaration" to Lord Walter Rothschild stating "His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people." On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá had hosted Baron Edmond James de Rothschild, a member of the Rothschild banking family who was a leading advocate and financier of the Zionist movement, during one of his early trips to Palestine.

On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá had hosted Baron Edmond James de Rothschild, a member of the Rothschild banking family who was a leading advocate and financier of the Zionist movement, during one of his early trips to Palestine.

On September 8, 1919, subsequent to the British occupation of Palestine, at a time when tens of thousands of Jewish settlers were arriving under the auspices of the Palestine Jewish Colonization Association, an article in the "Star of the West" quoted 'Abdu'l-Bahá praising the Zionist movement, proclaiming that "There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less" and that "A Jewish government might come later."

At the time of 'Abdu'l-Bahá 's death, Shoghi Effendi was matriculated at Balliol College. In a letter to Marzieh Gail, Shoghi Effendi outlined his educational ambitions at Balliol College, specifically to study with eminent professors and Orientalists, noting alumni who were all Imperialists.

After 'Abdu'l-Bahá 's death, Shoghi Effendi would continue to have close relations with the leading political administrators and prominent Zionist leaders.

In the 1920s, Shoghi Effendi sold land that had been purchased by Bahá'u'lláh in the 1880s to the Jewish National Fund.

Al-Samra (transliterated as as Samrih in the Bahá'í orthography) is mentioned in Lady Blomfield's *The Chosen Highway*, in the sectioned titled *Bahá'í Villages*.

> *The Master bought from time to time some land in various villages. Asfiya and Daliya, near Haifa--these two properties He bestowed upon* ***Diya'u'llah*** *and* ***Badi'u'llah****, the two younger half-brothers, at the request of* ***Bahá'u'lláh****.*
>
> *Land was also acquired in the villages of* ***Samrih****,* ***Nughayb****, and* ***'Adasiyyih****, situated near the Jordan.*

In his book *All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948*, the historian Walid Khalidi details the history of many of these Palestinian villages and how they were depopulated. For example, he notes that in the 1880s most of the village land of al-Samra was purchased by Bahá'u'lláh, with the villagers continuing to farm as tenant farmers. In the 1920s, this land was sold by Shoghi Effendi to the Jewish National Fund. On April 21, 1948, the Arab village of al-Samra, where ‘Abdu’l-Bahá had

owned land and grown grain, was depopulated in the fighting which broke out after the U.N. General Assembly's adoption on November 29, 1947 of the Partition Plan for Palestine. On May 14, 1948, the same day as David Ben Gurion's declaration of the State of Israel, the Arab village of al-Nuqayb was depopulated.

On January 24, 1922, Shoghi Effendi received a letter from Herbert Samuel, the British High Commissioner for Palestine. The receipt of the letter is mentioned in Amatu'l-Bahá Rúhíyyih Khánum's *The Priceless Pearl*. As High Commissioner, Herbert Samuel was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the Muslim-Christian Associations as the "first step in formation of Zionist national home in the midst of Arab people." Herbert Samuel welcomed the arrival of Jewish settlers under the auspices of the Palestine Jewish Colonization Association and recognised Hebrew as one of the three official languages of the Mandate territory.

> *While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Bahá'ís in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated 24 January 1922:*
>
> > *Dear Mr. Rabbani,*
> >
> > *I have to acknowledge receipt of your letter of Jan. 16., and to thank you for the kind expression it contains. It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Bahá were to interfere with the completion of your Oxford career, and I hope that may not be the case. I am much interested to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement. Should you be at any time in Jerusalem in would be a pleasure to me to see you here.*
> >
> > *Yours sincerely, Herbert Samuel*

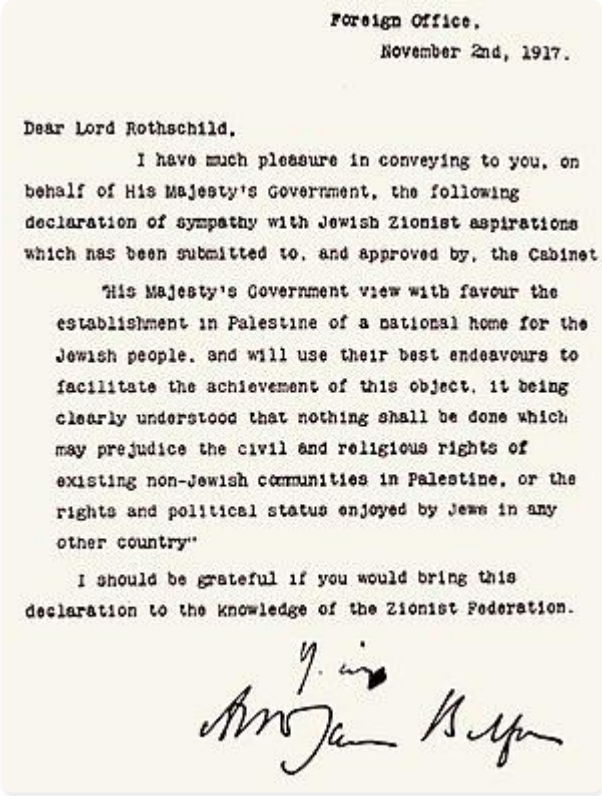
From page 348 of the *Priceless Pearl*, which is in Chapter 14, titled *Guiding Lines*...

> *In addition to this Shoghi Effendi inaugurated a "circular letter which the Haifa*

> *Bahá'í Spiritual Assembly forwards every nineteen days to all Bahá'í Centres throughout the East." This was in Persian. It had an English counterpart. "The Spiritual Assembly which has been established in Haifa", he wrote to the Swiss Bahá'ís in February 1923, "will from now on send you regularly the news of the Holy Land..." This Haifa News Letter, closely supervised by the Guardian himself, with material provided by him, continued to be sent out until* ***the Haifa Spiritual Assembly was disbanded by Shoghi Effendi at the time he sent the local community away in 1938 and 1939.*** *Measures such as these had the effect of a giant spoon by which he vigorously stirred the entire community of the faithful all over the world, blending, stimulating, challenging its component parts to great action, co-operation and understanding.*

This happened at the time that Shoghi Effendi was sending the Bahá'í community in Palestine, all of them Persians, back to Iran. Many of these individuals were promised financial assistance for their resettlement by the Guardian, but never received any, becoming quite destitute. The few who remained were those intimately involved in the Administration, including the relatives who had been or later would be declared Covenant-breakers.

Shoghi Effendi's decision to disband the Palestinian Bahá'í community can only be understood in the context of the history of Palestine at the time. For example, in 1937, one year before Shoghi Effendi "sent the local community away in 1938 and 1939," the Peel Commission proposed a partition of Palestine with the establishment of separate Jewish and Arab states. According to Benny Morris, Ben-Gurion and Weizmann saw this as a stepping stone to some further expansion and the eventual takeover of the whole of Palestine.



Foreign Office.
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,
Arthur James Balfour

Comments

Baha'i History - November 2. On this date in 1933, Shoghi Effendi wrote, "The Bahá'í community life provides you with an indispensable laboratory where you can translate into living and constructive action, the principles which you imbibe from the teachings."

Original file: 0754.html (position #171)

November 2. On this date in 1933, Shoghi Effendi wrote, "The Bahá'í community life provides you with an indispensable laboratory where you can translate into living and constructive action, the principles which you imbibe from the teachings."

> *117. His brotherly advice to you, and to all loyal and ardent young believers like you, is that you should deepen your knowledge of the history and the tenets of the Faith, not merely by means of careful and thorough study, but also through active, whole-hearted and continued participation in all the activities, whether administrative or otherwise, of your community. The Bahá'í community life*

provides you with an indispensable laboratory where you can translate into living and constructive action, the principles which you imbibe from the teachings. By becoming a real part of that living organism you can catch the real spirit which runs throughout the Bahá'í teachings. To study the principles, and to try to live according to them, are, therefore, the two essential mediums through which you can insure the development and progress of your inner spiritual life and of your outer existence as well. May Bahá'u'lláh enable you to attain this high station, and may He keep the torch of faith forever burning in your hearts!

(From a letter dated 2 November 1933 written on behalf of Shoghi Effendi to an individual believer)

Comments

Baha'i History - November 2. On this date in 1901, Canadian Hand of the Cause of God John Robarts was born in Waterloo, Ontario. On May 3, 1980, at the Bahá'í National Convention in Vancouver, he said "..the only hope, the only light in the world is the light of Bahá'u'lláh..."

Original file: 0753.html (position #170)

November 2. On this date in 1901, Canadian Hand of the Cause of God John Robarts was born in Waterloo, Ontario. On May 3, 1980, at the Bahá'í National Convention in Vancouver, he said "..the only hope, the only light in the world is the light of Bahá'u'lláh...the pioneers have been telling us for years that masses are waiting to receive the news of the love of God and the coming of Bahá'u'lláh. We have it, and the only way that they're going to get it is for us to go and give it to them ...."

John Robarts was born on November 2, 1901 in Waterloo, Ontario, to Aldham Wilson Robarts and Rachel Mary Montgomery-Campbell. His sister was Marjorie Campbell Robarts, who survived the sinking of the Allan liner *RMS Hesperian* in September of 1915.

In 1957, Shoghi Effendi appointed Robarts a Hand of the Cause of God. His travels as a Hand included Southern Rhodesia, Morocco, Liberia, Cameroon, Japan, Korea, Taiwan, Hong Kong, the Philippines, Hawaii, Jamaica, Iceland, Australia, New Zealand, Tahiti, Fiji, Tonga, Papua New Guinea, Solomon Islands, New Caledonia, New Hebrides, and Western Samoa.

On May 3, 1980, John Robarts addressed the Canadian Bahá'í National Convention, stating, "..the only hope, the only light in the world is the light of Bahá'u'lláh...the pioneers have been telling us for years that masses are waiting to receive the news of the love of God and the coming of Bahá'u'lláh. We have it, and the only way that they're going to get it is for us to go and give it to them ...."

> *221. "..the only hope, the only light in the world is the light of Bahá'u'lláh...the pioneers have been telling us for years that masses are waiting to receive the news of the love of God and the coming of Bahá'u'lláh. We have it, and the only way that they're going to get it is for us to go and give it to them ...."*
>
> *— Hand of the Cause of God John Robarts, from an address at the Bahá'í National Convention, Vancouver, Canada, May 3, 1980*

He died in Rawdon, Quebec, on June 18, 1991.

Comments

November 3. On this date in 1948, Shoghi Effendi wrote American Bahá'ís "The deepening crisis ominously threatening further to derange the equilibrium of a politically convulsed, economically disrupted, socially subverted, morally decadent and spiritually moribund society is testing the tenacity, ta

Original file: 0752.html (position #169)

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three continents of the chosen trustees and valiant executors of 'Abdu'l-Bahá's Divine Plan."

> *Scale Nobler Heights of Heroism*
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> *The record of the Bahá'í community since inception of the Formative Age conclusively demonstrates that accomplishment of signal acts accompanied, or followed upon, periods of acute distress in European and American contemporary history. The machinery of the Administrative Order was established, and preliminary stage of construction of the House of Worship was undertaken, by a grief-stricken community in the anxious years following the sudden removal of its loving, watchful Founder. The superstructure of the Temple was erected amid the strain and stress of an economic depression of an unprecedented severity gripping the North American continent. The first Seven Year Plan, opening stage in the execution of the historic mission entrusted to the American Bahá'í Community, was launched in the face of a gathering storm culminating in the direst conflict yet experienced by mankind. The Tablets of the Divine Plan were revealed amidst the turmoil of the first World War involving great danger to the life of their Author. The remains of 'Abdu'l-Bahá's mother and brother were transferred to site of monuments constituting focus of institutions of future World Administrative Center and erected on the morrow of the outbreak of hostilities while the Holy Land was increasingly exposed to the perils precipitated by the second conflict. The daughter communities of Latin America were called into being and exterior ornamentation of the Temple was consummated while the American mother community was in the throes of the last, most harassing stage of the devastating struggle. The world-wide Centenary celebrations crowning these enterprises were undertaken in such perilous circumstances and carried out despite the formidable obstacles*

engendered through prolongation of hostilities. National administrative headquarters were established in Tihrán, Cairo, Baghdád, Delhi and Sydney, national and international endowments were enriched and assemblies incorporated in countries confronted by growing threat of invasion and encirclement.

The Second Seven Year Plan inaugurating the transatlantic mission embracing Scandinavia, the Low Countries, Switzerland, the Iberian and Italian Peninsulas, was launched on the morrow of the catastrophic upheaval despite the exhaustion, confusion, distress and restrictions afflicting a war-shattered continent. The first fruits of this newly launched Plan were garnered through convocation of first European Teaching Conference and erection of the ninth pillar of the Universal House of Justice in the Dominion of Canada despite premonitory rumblings of a third ordeal threatening to engulf the Eastern and Western Hemispheres. The central structure of the Báb's Sepulcher was built while the precious life of its builder was hanging perilously in the balance. Plans were drawn, contracts placed and foundations laid for its arcade while the holy places were ravaged by flames of the civil strife burning fiercely in the Holy Land.

Precious years are inexorably slipping by. ***The world outlook is steadily darkening.*** *The American Community's most arduous feats still lie ahead.* ***Disasters overtaking Europe and America, more afflictive than any tribulations yet suffered in either continent,*** *may yet attend still more majestic revelations in the unfoldment of concluding stage of the Second Seven Year Plan destined to witness successively the raising of the tenth and eleventh pillars of the Universal House of Justice, and the celebration of the Golden Jubilee of the Mother Temple of the West.*

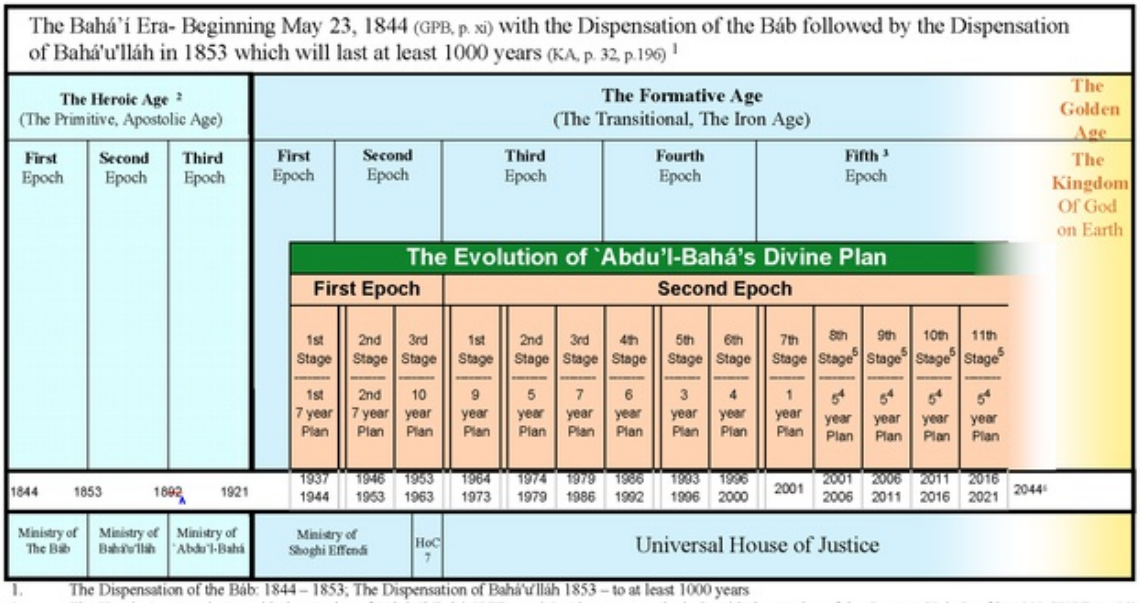
The champion builders of Bahá'u'lláh's rising World Order must scale nobler heights of heroism as humanity plunges into greater depths of despair, degradation, dissension and distress. Let them forge ahead into the future serenely confident that the hour of their mightiest exertions and the supreme opportunity for their greatest exploits must coincide with the apocalyptic upheaval marking the lowest ebb in mankind's fast-declining fortunes.

[November 3, 1948]

"We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh" FWU, p 54

THE MAJESTIC PROCESS: CYCLES, ERAS, AGES, EPOCHS and STAGES

The Bahá'í cycle – "…a cycle that must extend over a period of at least five hundred thousand years." WOB, p 102



1. The Dispensation of the Báb: 1844 – 1853; The Dispensation of Bahá'u'lláh 1853 – to at least 1000 years
2. The Heroic Age terminates with the passing of 'Abdu'l-Bahá (GPB, p. xiv). Also more particularly with the passing of the Greatest Holy Leaf in 1932 (WOB, p. 98)
3. Fifth Epoch of the Formative Age entered. (UHJ letter 16th January 2001)
4. The 5 Year Plan begins a series of four 5 Year Plans from 2001 – 2021, culminating in the centenary of the inception of the Formative Age. (UHJ letter Ridván 2001)
5. Stage number not yet known but presumed to continue in sequence of numbers from the 8th stage in 2001
6. See This Decisive Hour, p. 95 re: foundation of future civilizations to have been established during the second Bahá'í Century
7. Ministry of the Hands of the Cause. 1957 - 1963

Prepared by: John W. Conkling, assisted in graphics by J. Bernie. Jan. 14, 2004

Comments

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Original file: 0751.html (position #168)

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[November 3, 1948]

Comments

November 3. On this date in 1980, the UHJ wrote "Events of the most profound significance are taking place in the world. The river of human history is flowing at a bewildering speed. Age-old institutions are collapsing. Traditional ways are being forgotten, and newly born ideologies ..."

Original file: 0750.html (position #167)

November 3. On this date in 1980, the Universal House of Justice sent a letter to the Bahá'ís of the World stating "we have decided that the time is ripe for a further step in the development of the institution itself that will, at one and the same time, accord greater discretion and freedom of action to the Continental Boards of Counselors in the carrying out of their duties, and widen the scope of each Board. vents of the most profound significance are taking place in the world. The river of human history is flowing at a bewildering speed. Age-old institutions are collapsing. Traditional ways are being forgotten, and newly born

ideologies which were fondly expected to take their place, are withering and decaying before the eyes of their disillusioned adherents. Amidst this decay and disruption, assailed from every side by the turmoil of the age, the Order of Bahá'u'lláh, unshakably founded on the Word of God, protected by the shield of the Covenant and assisted by the hosts of the Concourse on High, is rising in every part of the world."

The letter continues...

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> *Every institution of this divinely created Order is one more refuge for a distraught populace; every soul illumined by the light of the sacred Message is one more link in the oneness of mankind, one more servant ministering to the needs of an ailing world. Even should the Bahá'í communities, in the years immediately ahead, be cut off from the World Center or from one another—as some already have been—the Bahá'ís will neither halt nor hesitate; they will continue to pursue their objectives, guided by their Spiritual Assemblies and led by the Counselors, the members of the Auxiliary Boards and their assistants. It is our prayer at the Sacred Threshold that the new and challenging development now taking place in the evolution of the institution of the Counselors will release great energies for the advancement of the Cause of God in every land.*

Comments

November 3. On this date in 1932, Florence Maria Kelley, nee Ullrich, was born in Chicago, Illinois, into a prominent Bahá'í family. Her uncle, LeRoy Ioas, was a Hand of the Cause of God. She was named a Knight of Bahá’u’lláh for Monaco.

Original file: 0749.html (position #166)

November 3. On this date in 1932, Florence Maria Kelley, nee Ullrich, was born in Chicago, Illinois, into a prominent Bahá'í family. Her uncle, LeRoy Ioas, was a Hand of the Cause of God. She was named a Knight of Bahá’u’lláh for Monaco.

From the Bahá'í Chronicles entry titled "Florence Maria Ullrich Kelley" authored by her son Kevin Kelley...

Florence Maria Kelley, nee Ullrich, was born and raised mostly in Chicago, Illinois. Her father was an architect and determined amateur golfer and her mother was a member of a prominent Baha’i Family, The Ioas Family. Florence’s mother and her siblings met Abdul-Baha, the son of the Founder of the Baha’i Faith. Her uncle, LeRoy Ioas, was given the title of Hand of the Cause of God for his services to the Faith.

She graduated from Oak Park High School and went to DePauw University in Greencastle, Indiana, where she double-majored in bacteriology and psychology. Following College, Florence debated taking a fellowship in psychology. What she did instead was accept the challenge to pioneer—as going to places with no Baha'is or few Baha'is is called—to teach the Faith. She went to Monte Carlo, Monaco. Since she was so young—believed to be the youngest of these pioneers who are now called Knights of Baha'u'llah—she was sent with an older woman, Olivia Kelsey as a combination chaperone and guide. One of the requirements of pioneering is to work in the area to which one goes: Florence went to work for the Onassis Shipping Company as an English-language secretary—she took dictation from him once, and I recall that her opinion of Mr. Onassis was not favorable.

Then things changed for Miss Ullrich. Lawrence Kelley was a naval officer and his ship literally sailed into port. There was a party for Americans, and both Florence and Lieutenant Kelley [not certain of the rank] were there and met. Not long thereafter, Lieutenant Commander Kelley was posted to Rome in the Military Advisory and Assistance Group (MAAG). He courted Florence over the next year by taking the train up from Rome almost every weekend. (As a side note, the family visited Monte Carlo some fifteen plus years later and he was still remembered by some of the staff at the pension/hotel where he used to stay.) Probably helped by recordings of Renata Tebaldi in various operas—as Florence always did like singing, both to listen to and to do—Florence said yes.

With permission, she left her pioneering position in Monte Carlo and went to Rome to marry. In Baha'i terms, the wedding was interesting. More accurately, the weddings, plural, as the Baha'i ceremony was not valid in Italy at the time. In the first ceremony, the Baha'i one, her uncle LeRoy Ioas conducted the proceedings. In the second one, the Italian civil one, another person to be designated as a Hand of the Cause of God, Dr. Ugo Giachery, made the arrangements in the Campidoglio and translated the ceremony for the Kelleys. Their son, Kevin, was born over a year later.

Less than year after that, the Kelleys were transferred to Key West Florida, and relatively soon after that, to Long Beach, California. And thence to Pearl Harbor, where some of you first met my mother, Florence Kelley.

While in Hawaii, Mom was on the first, Local Spiritual Assembly of Ewa and the in 1966 elected to the National Spiritual Assembly (NSA) of Hawaiian Islands. As a member of the NSA, she went to elect the first Universal House of Justice in Haifa, Israel.

Also in Hawaii, her husband was skipper of two ships, the destroyer USS Walker and an

oiler, the USS Chipola, which plied the waters off of Vietnam. As the skipper's wife, she had duties with the other officer wives—support, advice, keeping up morale, and the like. She did those well, enjoyed the wifely comradery, and enjoyed the Navy social scene. When Dad retired from the Navy, she may have missed it more than he did.

From Hawaii, we went to northern Virginia, and from there to Seoul, Korea. In Korea, the Navy wife aspect was changed in tone to the more general American officer's wife. In addition to the purely social circuit, Mom took part in charity events connected with the Seoul Area American Officer's Wives Club. One contribution in particular from the group was machines to help make bricks after a devastating flood in northern South Korea. And she was on the Korean National Spiritual Assembly as their English Language Secretary.

Captain Kelley retired in Korea. The theory then went, throw the kid into boarding school and the parents would travel. It was a short lived theory. When they were visiting me for parent's weekend at the Hawaii Preparatory Academy, Dad was offered a job to teach at Pacific Maritime Institute. And there was this new business coming along, an inter-island hydrofoil company named Seaflite. My parents moved back to Oahu, and left their son on the Big Island for a couple years. When Seaflite was folded, a new opportunity for Captain Kelley came along and he became involved with the start of cruise ships (vs ships to go from A to B, like the passenger part of the Matson and President's Line business) in Hawaii —American Hawaii Cruises. There he was best known as the skipper of the SS Independence, although he skippered the SS Constitution as well.

In the new time in Hawaii, Florence got more involved in the Hawaii culture than she did before. Some hula classes, a language class, and religion class. But she became a volunteer docent at the 'Iolani Palace—which involved more learning about Hawaiian history, culture, and some politics. After a number of years at the Palace, she became a docent at Washington Place, the last residence of Queen Liliuokalani and the official home of the governors.

Also with this new time in Hawaii, Florence branched out and took trips. There were, of course, trips to visit her mother and sister—and me on the way over or back. But she also got involved in various women's groups, and made trips with or on behalf of them. The Pan-Pacific Southeast Asia Women's Association (PPSEWA) was one group that Mom spent a lot of time working with. She also became one of its officers for I think two terms. Being a member of PPSEAWA let her travel to the South Pacific. But, the most trips Florence took were to various United Nation's Non-Governmental Organizations (UN NGOs) women's conferences on the status of women, and how to improve the conditions for women around the world. For these trips she represented the Baha'i International

Community. She attended conferences in Nairobi, Kenya, and Brazil, as well as more regular ones in New York City, held at the UN headquarters except when they were being renovated. If possible, I would travel up from northern Virginia to see her in New York for a couple of days with those trips.

Mom loved singing. I remember her singing lullabies. She was in choruses in Hawaii and Virginia. Her first time in Hawaii, she was in the Honolulu Chorale, which held rehearsals at the old Armed Forces YMCA near the Capitol building, and the chorus for a musical that was trying to get enough steam to go to Broadway, "Thank Heaven for the Heathen". In her second stint in Hawaii, she was a part of several groups, including those conducted by Tim Carney, as well as the Honolulu Symphony Chorus. And she was a member of the Hawaiian group for a music festival in Tallinn, Estonia, with tours in Russia and Eastern Europe.

Scattered throughout these remarks have been reference to the Baha'i Faith. The Baha'i Faith was the most important thing in her life. She remembers listening with her sister from the head of the stairs after they were supposed to have been in bed to talks in their home. She gave tours at the beginning stages of the Baha'i House of Worship in Wilmette, Illinois. She joined her family and others in long drives for teaching trips to the South and other areas of the country. She and her sister were in London for the First Baha'i World Congress. Later she was in New York City with her son and several other relatives for the Second Congress. And the desire to teach the Faith led her to Monte Carlo, where she got married and began a new way to teach the Faith. Even from Hawaii she made trips related to the Faith, although in later years the trips were for more conference and events than actual teaching. One of the trips she took was to Samoa for an event relating to the House of Worship there. Another trip took her to Turkey for a conference, which concluded with a motor tour in England with her husband and son.

Related to Mom's Baha'i work was work in several interfaith groups in Hawaii. She was both one of the regular attendees—always important—and sometimes helped organize presentations and events.

But her family was also important to her. One of the things she was most pleased about in her child rearing—other than I didn't turn out to be a criminal—is that she was always home when I came home. And there was never any question that wherever Dad's naval career took him, there she (and her I) would be as well.

Volunteer work took up a fair amount of Florence's time and energy over the years. Outdoor Circle, the United Nations Association of the United States, American Association

of University Women, PPSEAWA, are some of the groups in Hawaii.

There were two major regrets in Florence's life. This first is that her son did not marry and have children. The second is that she never got to set up her "women's center"—always a dream, but never attained. There, she figured, women could have a safe place to sit and talk story and read and maybe have classes and something for the children.

Florence's eldest nephew had an interesting view of her life. Drawing on the Baha'i analogy of the complementarity and equality of men and women being like the wings of a bird, he compared Florence and Larry's marriage to that bird. They always worked together for a good marriage. He provided all that she needed to be able to do volunteer and Baha'i work. She, in return, provided a loving home environment from which he could head out to slay the various sea dragons.

Some of the things that I have heard this past month about Mom were really no surprise. I had been told them before, and seen some of them myself. Her energy and her smile were probably the most common comments about her. Independence, especially in the last nine years after Dad died, and intelligence, and warmth were also remarked on.

Editor's Note:

On August 21, 2015, our email correspondence began with Mrs. Kelley. We asked to get her fresh input on the story of Olivia Kelsey she had written years ago. She immediately re-edited as she noticed minor errors in the previous publications on other sites, so we corrected them. She shared many 'aside' stories with us and was told to not include but will remain in our hearts as treasures. We asked for her story and sweetly she responded, "my story is varied, i haven't written anything either; am not sure a few questions will cover my years. you can send them, but i won't promise success". She then said she would write her story for us. Well that didn't happen and we are so ever thankful to be have been in Hawai'i for her funeral and to hear first hand these words from her beloved son Kevin. Her memorial/funeral was an afternoon of happy stories, lovely luau tribute and wonderful storyboard display of her life.

Images:

Baha'i World Centre Archives

(c) Baha'i Chronicles

Source:

Kevin Kelley wrote this eulogy February 23, 2016

Comments

November 3. On this date in 1950, Shoghi Effendi wrote "Badí'u'lláh, brother and chief lieutenant of archbreaker of divine Covenant, has miserably perished ... having witnessed within the last five months the deaths of his nephews Shoa and Musa, notorious standard-bearers of the rebellion ...."

Original file: 0748.html (position #165)

November 3. On this date in 1950, Shoghi Effendi wrote "Badí'u'lláh, brother and chief lieutenant of archbreaker of divine Covenant, has miserably perished after sixty years' ceaseless, fruitless efforts to undermine the divinely-appointed Order, having witnessed within the last five months the deaths of his nephews Shoa and Musa, notorious standard-bearers of the rebellion associated with the name of their perfidious father."

> *November 3, 1950*
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One of the sons of Bahá'u'lláh, Mirza Badi'u'llah Effendí was born in Edirne in 1867 to his father's second wife, Fatimih Khanum.

Mirza Badi'u'llah Effendí received the title from his father of Ghusn-i-Anwar ("The Most Luminous Branch"). In the dispute between 'Abdu'l-Bahá and Mírzá Muhammad 'Alí, Badi'u'llah sided with the latter for which the former declared him a Covenant-breaker.

Married to Alia Khanum, Badi'u'llah had five children. His daughter Sadhij was one of the most important militant leaders of women's movement in Palestine, and in 1927 she married the Palestinian journalist Najib Nassar. In 1939, Shoghi Effendi, accused Sadhij of terrorism.

Mirza Badi'u'llah died on November 1, 1950.

Shua'u'llah Behai was born in Qasr al-Mazra'a, ("Palace of Mazra'a") in the Acre District of Palestine in 1878. Shua'u'llah Behai was the eldest grandson of Bahá'u'lláh and the eldest son of Mírzá Muhammad `Alí, whom Bahá'u'lláh named Ghusn-i-Akbar, meaning "Greater Branch."

Shua Ullah Behai immigrated to the United States in 1904 where he led the Unitarian Baha'i denomination, and in 1914 he became a United States citizen in Los Angeles, becoming the first known descendant of the Baha'i prophet to have become an American citizen.

Behai compiled an introduction to the Baha'i faith in the 1940s, the documents of which were preserved by his niece Nigar Bahai Amsalem and published in *A Lost History of the Baha'i Faith: The Progressive Tradition of Baha'u'llah's Forgotten Family*.

From 1934 to 1937, Behai published *Behai Quarterly*, a Unitarian Bahá'í magazine written in English and featuring the writings of Ghusn-i-Akbar and various other Unitarian Bahais.

Shua Ullah Behai died on July 3, 1950.

Musa Bahá'í, was a son of Mirza Muhammad 'Ali. He was married to his cousin Kamar Bahai who was the sister of 'Ismat, who was the wife of Jalal Azal, the son of 'Abdu'l-'Ali and grandson of Mirza Yahya.

Comments

Baha'i History - November 3. On this date in 1982, the UHJ wrote, "there are no specific 'grounds' for Bahá'í divorce such as there are in some codes of civil law. Bahá'í law permits divorce but, as both Bahá'u'lláh and Abdu'l-Bahá have made very clear, divorce is abhorred."

Original file: 0747.html (position #164)

November 3. On this date in 1982, the UHJ wrote, "Concerning the definition of the term 'aversion' in relation to Bahá'í divorce law, the Universal House of Justice points out that there are no specific 'grounds' for Bahá'í divorce such as there are in some codes of civil law. Bahá'í law permits divorce but, as both Bahá'u'lláh and Abdu'l-Bahá have made very clear, divorce is abhorred."

> *1303. There Are No Grounds for Divorce in the Faith--Divorce Should Only Be Considered if There is a Strong "Aversion" to One's Partner*

> *"Concerning the definition of the term 'aversion' in relation to Bahá'í divorce law, the Universal House of Justice points out that there are no specific 'grounds' for Bahá'í divorce such as there are in some codes of civil law. Bahá'í law permits divorce but, as both Bahá'u'lláh and Abdu'l-Bahá have made very clear, divorce is abhorred. Thus, from the point of view of the individual believer he should do all he can to refrain from divorce. Bahá'ís should be profoundly aware of the sanctity of marriage and should strive to make their marriages an eternal bond of unity and harmony. This requires effort and sacrifice and wisdom and self-abnegation. A Bahá'í should consider the possibility of divorce only if the situation is intolerable and he or she has a strong aversion to being married to the other partner. This is the standard held up to the individual. It is not a law, but an exhortation. It is a goal to which we should strive."*
>
> *(From a letter written on behalf of the Universal House of Justice to an individual believer, November 3, 1982)*

Comments

November 3. On this date in 1980, the UHJ wrote "Even should the Bahá'í communities, in the years immediately ahead, be cut off from the World Centre or from one another...they will continue to pursue their objectives, guided by their Spiritual Assemblies and led by the Counsellors..."

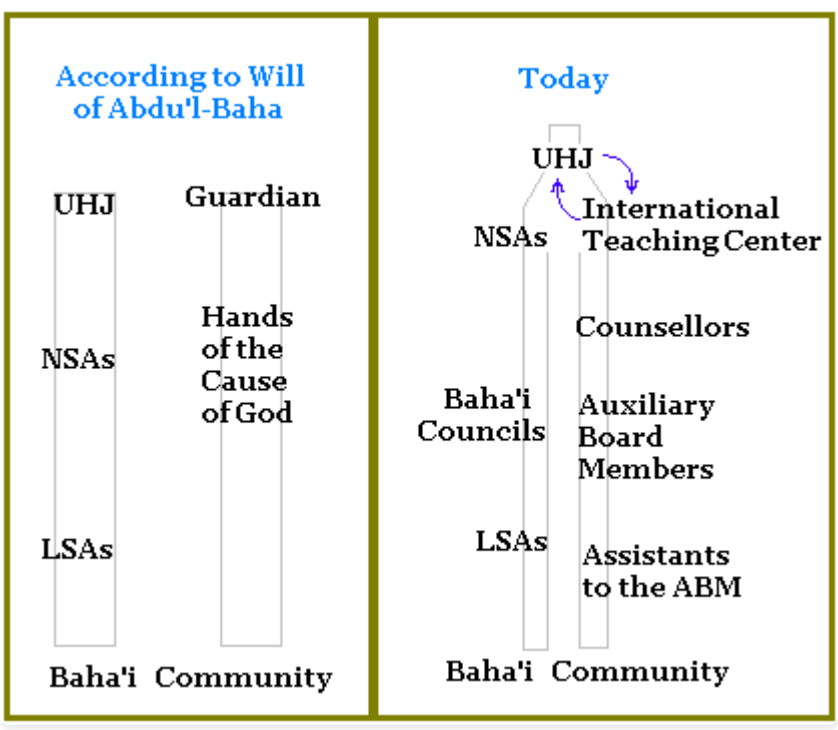
Original file: 0746.html (position #163)

November 3. On this date in 1980, the Universal House of Justice wrote "Even should the Bahá'í communities, in the years immediately ahead, be cut off from the World Centre or from one another--as some already have been--the Bahá'ís will neither halt nor hesitate; they will continue to pursue their objectives, guided by their Spiritual Assemblies and led by the Counsellors, the members of the Auxiliary Boards and their assistants..."

430. Should Bahá'ís Be Cut Off from World Centre or from One Another, They Will Be Guided by Spiritual Assemblies, Led by Counsellors, Auxiliary Board Members

"Every institution of this divinely created Order is one more refuge for a distraught populace; every soul illumined by the light of the sacred Message is one more link in the oneness of mankind, one more servant ministering to the needs of an ailing world. Even should the Bahá'í communities, in the years immediately ahead, be cut off from the World Centre or from one another--as some already have been--the Bahá'ís will neither halt nor hesitate; they will continue to pursue their objectives, guided by their Spiritual Assemblies and led by the Counsellors, the members of the Auxiliary Boards and their assistants...."

(From a letter written on behalf of the Universal House of Justice to the Bahá'ís of the world, November 3, 1980)



Comments

November 4. On this date in 1957, Shoghi Effendi died suddenly at the age of 60 from the Asian flu in London where he was shopping for furniture and ornaments for the International Archives building.

Original file: 0745.html (position #162)

November 4. On this date in 1957, Shoghi Effendi died suddenly at the age of 60 from the Asian flu in London where he was shopping for furniture and ornaments for the International Archives building. He died having violated Bahá'u'lláh's command in the *Kitáb-i-Aqdas* that "Unto everyone hath been enjoined the writing of a will." Having no children of his own and having declared every living male descendant of Bahá'u'lláh a Covenant-breaker, Shoghi Effendi left no eligible candidates for the office of Guardian, posing a serious problem given his assertion that "In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through first the Master, and then the Guardians.".

He had furthermore stated in *The World Order of Bahá'u'lláh* that

> *Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which,*

> *as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.*

It is worth reading and reflecting on how Shoghi Effendi describes in *God Passes By* the misfortunes, illnesses, and deaths of those individuals he had declared Covenant-breakers...

> *Mohammad Ali Bahai's brother, Mírzá Ḍíya'u'lláh, died prematurely; Mírzá Áqá Ján, his dupe, followed that same brother, three years later, to the grave; and Mírzá Badí'u'lláh, his chief accomplice, betrayed his cause, published a signed denunciation of his evil acts, but rejoined him again, only to be alienated from him in consequence of the scandalous behavior of his own daughter. Mírzá Muḥammad-'Alí's half-sister, Furúghíyyih, died of cancer, whilst her husband, Siyyid 'Alí, passed away from a heart attack before his sons could reach him, the eldest being subsequently stricken in the prime of life, by the same malady. Muḥammad-Javád-i-Qazvíní, a notorious Covenant-breaker, perished miserably. Shu'á'u'lláh who, as witnessed by 'Abdu'l-Bahá in His Will, had counted on the murder of the Center of the Covenant, and who had been despatched to the United States by his father to join forces with Ibráhím Khayru'lláh, returned crestfallen and empty-handed from his inglorious mission. Jamál-i-Burújirdí, Mírzá Muḥammad-'Alí's ablest lieutenant in Persia, fell a prey to a fatal and loathsome disease; Siyyid Mihdíy-i-Dahají, who, betraying 'Abdu'l-Bahá, joined the Covenant-breakers, died in obscurity and poverty, followed by his wife and his two sons; Mírzá Ḥusayn-'Alíy-i-Jahrúmí, Mírzá Ḥusayn-i-Shírázíy-i-Khurṭúmí and Ḥájí Muḥammad-Ḥusayn-i-Káshání, who represented the arch-breaker of the Covenant in Persia, India and Egypt, failed utterly in their missions; whilst the greedy and conceited Ibráhím-i-Khayru'lláh, who had chosen to uphold the banner of his rebellion in America for no less than twenty years, and who had the temerity to denounce, in writing, 'Abdu'l-Bahá, His "false teachings, His misrepresentations*

> *of Bahaism, His dissimulation," and to stigmatize His visit to America as "a death-blow" to the "Cause of God," met his death soon after he had uttered these denunciations, utterly abandoned and despised by the entire body of the members of a community, whose founders he himself had converted to the Faith, and in the very land that bore witness to the multiplying evidences of the established ascendancy of 'Abdu'l-Bahá, Whose authority he had, in his later years, vowed to uproot.*
>
> *As to those who had openly espoused the cause of this arch-breaker of Bahá'u'lláh's Covenant* **Mohammad Ali Bahai**, *or who had secretly sympathized with him, whilst outwardly supporting 'Abdu'l-Bahá, some eventually repented and were forgiven; others became disillusioned and lost their faith entirely; a few apostatized, whilst the rest dwindled away, leaving him in the end, except for a handful of his relatives, alone and unsupported. Surviving 'Abdu'l-Bahá by almost twenty years, he who had so audaciously affirmed to His face that he had no assurance he might outlive Him, lived long enough to witness the utter bankruptcy of his cause, leading meanwhile a wretched existence within the walls of a Mansion that had once housed a crowd of his supporters; was denied by the civil authorities, as a result of the crisis he had after 'Abdu'l-Bahá's passing foolishly precipitated, the official custody of his Father's Tomb; was compelled, a few years later, to vacate that same Mansion, which, through his flagrant neglect, had fallen into a dilapidated condition; was stricken with paralysis which crippled half his body; lay bedridden in pain for months before he died; and was buried according to Muslim rites, in the immediate vicinity of a local Muslim shrine, his grave remaining until the present day devoid of even a tombstone—a pitiful reminder of the hollowness of the claims he had advanced, of the depths of infamy to which he had sunk, and of the severity of the retribution his acts had so richly merited.*

It should be noted, that because Bahá'í law forbids the "transport the body of the deceased a greater distance than one hour's journey from the city", Shoghi Effendi was buried at the New Southgate Cemetery in London, far from the Bahá'í holy shrines in Israel. Not far from his grave in Southgate, however, rests Shoghi Effendi's niece Maliheh Afnan, the artist daughter of Ruhangiz Afnan, who Shoghi Effendi had declared a Covenant-breaker for marrying the son of Siyyid Ali Afnan, who 'Abdu'l-Bahá had declared a Covenant-breaker.

Comments

Baha'i History - November 4. On this date in 1951, Shoghi Effendi wrote American Bahá'ís "to focus attention on vital, pressing, paramount needs of National Fund at this critical juncture. Hour is ripe to recall unnumbered tribulations, sacrifices heroically endured by the dawn-breakers..."

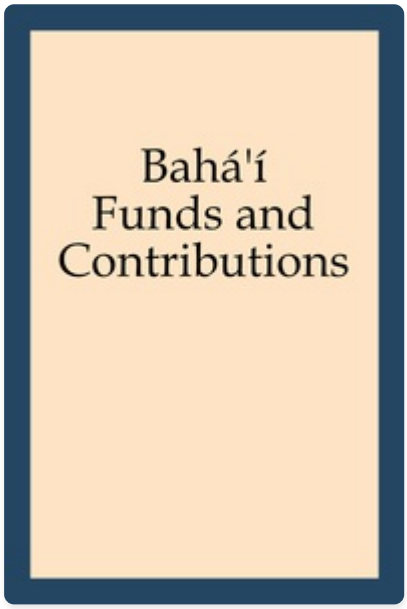
Original file: 0744.html (position #161)

November 4. On this date in 1951, Shoghi Effendi wrote American Bahá'ís "to focus attention on vital, pressing, paramount needs of National Fund at this critical juncture. Hour is ripe to recall unnumbered tribulations, sacrifices heroically endured by the dawn-breakers, culminating in Bahá'u'lláh's afflictive imprisonment in Siyah Chal, Centennial of which is now approaching."

Message to 1951 State Conventions

Advise assembled friends to focus attention on vital, pressing, paramount needs of National Fund at this critical juncture. Hour is ripe to recall unnumbered tribulations, sacrifices heroically endured by the dawn-breakers, culminating in Bahá'u'lláh's afflictive imprisonment in Siyah Chal, Centennial of which is now approaching. Urge deepening realization of sacredness, preeminent importance of twin purposes which individual resolves serve. Appeal for immediate, unanimous, sustained, decisive response, safeguard thereby American Community's share in tribute to memory of Founder of Faith on occasion of forthcoming Jubilee of Birth of glorious Mission. Praying for befitting answer to heartfelt plea.

[November 4, 1951]



Comments

November 5. On this date in 1912, 'Abdu’l-Bahá gave a talk at the Grand Hotel in Cincinnati where he praised the United States, stating "I find the United States of America vast and progressive, the government just and equitable, the nation noble and independent..."

Original file: 0743.html (position #160)

November 5. On this date in 1912, 'Abdu’l-Bahá gave a talk at the Grand Hotel in Cincinnati where he praised the United States, stating "I find the United States of America vast and progressive, the government just and equitable, the nation noble and independent... America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions...But America — praise be to God! — is at peace with all the world and is worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will

accept. All nations will join in adopting the teachings of Bahá'u'lláh revealed more than fifty years ago... I am most grateful to President Taft for having extended his influence toward the establishment of universal peace."

> *As we are in Cincinnati, the home of President Taft, who has rendered such noble service in the cause of peace, I will dictate a statement for the people of Cincinnati and America generally. In the Orient I was informed that there are many lovers of peace in America. Therefore, I left my native land to associate here with those who are the standard-bearers of international conciliation and agreement. Having traveled from coast to coast,* ***I find the United States of America vast and progressive, the government just and equitable, the nation noble and independent.*** *I attended many meetings where international peace was discussed and am always extremely happy to witness the results of such meetings, for one of the great principles of Bahá'u'lláh's teachings is the establishment of agreement among the peoples of the world. He founded and taught this principle in the Orient fifty years ago. He proclaimed international unity, summoned the religions of the world to harmony and reconciliation and established fellowship among many races, sects and communities. At that time He wrote Epistles to the kings and rulers of the world, calling upon them to arise and cooperate with Him in spreading these principles, saying that the stability and advancement of humanity could only be realized through the unity of the nations. Through His efforts this principle of universal harmony and agreement was practically demonstrated in Persia and other countries. Today in Persia, for instance, there are many people of various races and religions who have followed the exhortations of Bahá'u'lláh and are living together in love and fellowship without religious, patriotic or racial prejudices — Muslims, Jews, Christians, Buddhists, Zoroastrians and many others.*
>
> *** America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions.** Foreign nations are not untrammeled and free from intrigues and complications like the United States; therefore, they are not able to bring about universal harmony.* ***But America — praise be to God! — is at peace with all the world and is worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will accept. All nations will join in adopting the teachings of Bahá'u'lláh***

> ***revealed more than fifty years ago.*** *In His Epistles He asked the parliaments of the world to send their wisest and best men to an international world conference which should decide all questions between the peoples and establish universal peace. This would be the highest court of appeal, and the parliament of man so long dreamed of by poets and idealists would be realized. Its accomplishment would be more far-reaching than the Hague tribunal.*
>
> ***I am most grateful to President Taft for having extended his influence toward the establishment of universal peace.*** *What he has accomplished in making treaties with various nations is very good, but when we have the interparliamentary body composed of delegates from all the nations of the world and devoted to the maintenance of agreement and goodwill, the utopian dream of sages and poets, the parliament of man, will be realized.*

Comments

November 5. On this date in 1961, the Custodians wrote all NSAs, concluding with "He who was the Sign of God on earth has assured us that 'The invisible hosts of the Abha Kingdom are arrayed and ready to rush forth and ensure the triumph...God's Own Plan has been set in motion.'"

Original file: 0742.html (position #159)

November 5. On this date in 1961, the Custodians wrote all NSAs, concluding with "He who was the Sign of God on earth has assured us that 'The invisible hosts of the abha Kingdom are arrayed and ready to rush forth and ensure the triumph of every stout-hearted and persevering herald of the Faith of Bahá'u'lláh', and that 'God's Own Plan has been set in motion. It is gathering momentum with every passing day. The powers of heaven and earth mysteriously assist in its execution. Such an opportunity is irreplaceable. Let the doubter arise and himself verify the truth of such assertions. To try, to persevere, is to ensure ultimate and complete victory.'"

To All National Spiritual Assemblies November 5,1961

Beloved Friends: Enclosed is a copy of the Message to the Bahá'ís of East and West issued by the Hands of the Cause following their fifth Annual Gathering in the Holy Land. We ask that you place this communication in the hands of the friends as quickly as possible, through your News Letter, or by some other means. We send you loving best wishes and our ardent prayers for the success of your devoted efforts to carry forward the Holy Crusade of our beloved Guardian to complete and final victory in the coming eighteen months. With warm Bahá'í love, In the service of the beloved Guardian, HANDS OF THE CAUSE IN THE HOLY LAND

CONCLAVE MESSAGE 1961

From the Hands of the Cause to the Bahá'ís of East and West Mansion of Bahá'u'lláh Bahji, 'Akka, Israel November 5, 1961

Dearly beloved Friends: The Community of the Most Great Name, East and West, North and South, can look back over the remarkable achievements of the past twelve months with profound thankfulness and from them draw fresh courage and determination to arise unitedly for one last supreme effort which will enable us to crown with victory the mighty Global Plan to be consummated in Ridvan, 1963 by the celebration of the Most Great Jubilee of our Faith-the hundredth anniversary of the Declaration of Bahá'u'lláh. The hearts and thoughts of all His followers now turn to the last eighteen months of our dearly beloved Guardian's World Crusade. What treasures will we proudly lay at his feet on that occasion. What rejoicing will be ours when we can say to him: See, we were faithful to our trust, as much as lay within our power, this did we perform according to the sacred Plan you gave us! After the passage of the most fruitful and stirring decade the Formative Age of our Faith has as yet witnessed, the International Bahá'í Council has passed into the final stage of its evolution and efflorescence into the Universal House of Justice through its election by all the members of the National and Regional Spiritual Assemblies of the Bahá'í world; the Council is now regularly meeting in the Holy Land and discharging those duties laid down for it by Shoghi Effendi himself. The vast process of mass conversion, specified by him as one of the major objectives of the second half of the World Crusade, is beginning to take place on a large scale in Asia, South America, and the Pacific area, and is rapidly increasing in momentum in Africa. Last Ridvan, on the number of Local Assemblies specified by him as Crusade goals, no less than twenty-one independent National Spiritual Assemblies were successfully founded, an historic act which will be followed next Ridvan by the establishment on an equally firm foundation of eleven European national bodies and the first National Assembly of the Bahá'ís of Ceylon. The Mother Temples of both Africa and the Antipodes have been formally opened for public worship and are already redounding to

the fame of the Cause of God throughout the entire world. The Mashriqu'l-Adhkár of Europe is slowly rising in the heart of thatcontinent so sorely in need of the regenerating grace of Bahá'u'lláh. The divine assistance, so repeatedly promised to us in the teachings, has been vouchsafed to us in a truly miraculous manner, plain for all to see, since the Bahá'í world was shaken by the loss of its beloved Guardian. It is therefore with hopeful hearts that the Hands of the Cause can point out to their fellow-believers those remaining milestones we must race to pass ere our great and unique opportunity for service in the Guardian's own Crusade is lost to us forever. In the course of our lengthy consultations during this fifth gathering of the Hands of the Cause held in Bahjf, in the shadow of the Shrine of the Supreme Manifestation of God Himself, it has been abundantly clear what our major duties still are, where we must, one and all, concentrate our efforts and resources, which are the battle fronts we must deploy our forces upon, if victory is to be won -- that victory must and shall be ours no loyal Bahá'í heart can doubt for a single instant. Though multifarious tasks still remain to be accomplished in various fields of Bahá'í activity, three supremely important duties face us during the last eighteen months of the World Crusade, duties which, should we fail in any one of them, may well have repercussions on the evolution of not only the present national Bahá'í communities, but indeed the spiritual and material welfare of mankind itself for generations to come. The first of these is to bring the teachings of Bahá'u'lláh to the waiting masses at this critical time, this unique juncture in human history, when the hearts of so many of the less privileged peoples of the world are ready to receive His Message, and to be enrolled under His banner "in troops" as foretold by 'Abdu'l-Bahá. The second is to win the remaining home-front goals in five of those original twelve stalwart, long-established, much-loved national communities which, at the inception of the Ten Year Plan, received the unique and priceless honour of having the spiritual conquest of no less than an entire planet entrusted to their care. Wherever the army of Bahá'u'lláh was free to march, in their totality, and with the greatest distinction, these global goals have been won. It is inconceivable that the home-front goals, given to them at the same time and forming an integral part of the World Crusade, should not also be triumphantly achieved. The third is undoubtedly the pivotal one at this point of the Crusade and comprises the heavy, pressing, inescapable duty of every single believer to assist in providing an uninterrupted and greatly amplified flow of that "life blood" of material resources without which construction of the Mother Temple of Europe and other vast undertakings now gaining momentum all over the world, in old and new Bahá'í communities alike, will either cease to go forward, come to a standstill or, in important areas of mass conversion, stand in danger of losing the precious ground won through so much heroic effort and sacrifice. There can be no doubt that the discharge of these three paramount duties at this time can alone provide a suitably strong and unshakeable

foundation for the future activities of that glorious and august Institution, so soon to be elected, Bahá'u'lláh's long-anticipated Universal House of Justice. Last year the Hands of the Faith called upon the believers to observe a year of austerity in order to concentrate the resources of the followers of this infant but infinitely strong and dynamic Faith upon attaining the remaining objectives of the Ten Year Plan. It has become apparent that a far greater effort must be made during the next eighteen months, and that the austerity and self-sacrifice we voluntarily imposed upon ourselves must continue and be intensified until every goal is won, every prize protected, every achievement maintained. In the words of the beloved Guardian, "a pouring out of substance, not only by those of limited means, but by the richest and wealthiest, in a degree involving the truest sacrifice," is needed. The financial requirements of the. Cause at this critical hour call, not only for the offering of a greater proportion of the income of every loyal believer, but also for the sacrifice of capital in such a manner that no Bahá'í will have cause for regret that he or she failed to respond to the Guardian's plea "unhesitatingly, to place, each according to his circumstances, his share on the altar of Bahá'í sacrifice, lest, on a sudden, unforeseen calamities rob them of a considerable portion of the earthly things they have amassed." The attention of the friends should be called at this time to the words of Shoghi Effendi concerning the purpose and significance of the International Fund, direct contributions to which he indicated were a spiritual obligation of every Local and National Assembly and every believer. Participation of individuals through "contributions directly transmitted to the Holy Land" was, he said, "imperative and beyond the scope of the jurisdiction of National and Local Assemblies." Bearing in mind the increasing scale of the world-wide activities which must be sustained from the International Fund, we ask the friends to ponder these words and each, in his own way, respond to this plea. Undoubtedly one penny, freely and lovingly laid on the altar of sacrifice now, for the successful conclusion of this divinely-conceived Plan, will be equal to thousands in the future. The paramount task of the present hour is to teach the Cause of God. "In these days," wrote the incomparable Master in His Will and Testament, "the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importancefor it is the head corner-stone of the foundation itself." "O, that I could travel," He wrote, "even though on foot and in the utmost poverty, to these regions, and, raising the call of Yá Baha'u'lAbhá in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it." The wings of time are beating at our door as one of the most momentous epochs in the entire range of Bahá'í history swiftly moves to its close. The impelling call of our beloved Guardian, resounding in the very last message of his life, is but partially answered. "An unprecedented increase in the number of avowed supporters of the Faith, in all the continents of the globe, of every race, clime, creed and colour, and from

every stratum of present-day society" is the goal inscribed by his unerring pen. The effort now required of us is imperative and inescapable, and must indeed be prodigious. Nothing less than complete, total dedication will suffice. In this mighty, life-offering task every Bahá'í, no matter who he is or where he dwells, has a share and a worthy part to play. Now is the moment for all the administrative agencies of our Faith to order their work in such fashion as to put teaching at the forefront of all their activities, and to exclude any plan which is not relevant to the purposes of our Crusade. If the world situation has so far prevented us from planting the banner of Bahá'u'lláh in certain virgin territories, there can be no possible excuse for failure on such vital home fronts as those of the United States, Canada, Australia, Britain and Germany. These five tried and tested national communities, each to a greater or lesser degree, are still faced by the urgent necessity of increasing the number of their Assemblies to that total set for them by Shoghi Effendi, himself. Let every single believer, in those countries where at present the status of these internal goals is a cause of grave concern to the entire BahV world, recall the words of the Guardian in one of his last letters to the American Bahá'ís, dated September 21, 1957, words applicable not only to them but to all other Bahá'ís whose home fronts constitute a threat to the total success of the Crusade: "The fourth phase of the Ten Year Plan", he wrote, ". . . must witness ... on every home front, and particularly within the confines of the American homeland, this same spiritual re-invigoration, administrative expansion, and material replenishment, constituting the triple facets of a task which can brook no further delay . . ." He urged the friends to rescue "while there is yet time, their home front from the precarious position in which it now finds itself ... not to allow, through apathy, timidity or complacency, this one remaining opportunity to be irretrievably lost." He said, "I would rather entreat each and every one of them" through fresh consecration and "dynamic and decisive" action "to wipe out.... with one stroke, the deficiencies which have, to no small extent, bogged down the operations of the Crusade on the home front. . ." In that same message he warned that the Plan was suffering from these vital deficiencies "which, if not speedily and fundamentally remedied, will not only mutilate the Plan itself, but jeopardize the prizes won so laboriously since its inauguration." There can be no doubt that if each individual believer in these national communities, where the goals are not yet won, will place his whole trust in God, if he will deeply search his heart and question whether he may not be the one privileged, indeed needed, to make the sacrifice of moving to one of those centres where a Local Assembly must be established, if he will call to mind the admonition of Bahá'u'lláh to deputize one in his stead if he is not himself able to go forth and teach, if he will rise to higher levels of sacrifice in this hour of great need on the home fronts, the victory will be assured. Not alone in the arena of teaching, but also in the pioneering field, the opportunities and high rewards that now beckon every Bahá'í are indeed priceless.

They who have gone forth in His Name to the goal towns on the home fronts, or to distant lands where the banner of Bahá'u'lláh had to be implanted or to be kept waving, have given such victories to the Cause of God which down the corridors of time will reverberate to His glory, and which succeeding generations shall remember with pride and gratitude. They are now painstakingly and diligently buttressing the pillars on which shall soon be laid the splendrous dome of God's Universal House of Justice. No consideration of needs in the teaching field at the present time can leave out that majestic theme of mass conversion which the Guardian introduced into his Global Crusade upon the eve of his departure from this world, and which he stated must immortalize the second half of this Plan, which itself is but a stage in the unfoldment of that Divine Plan which he characterized as'Abdu'l-Bahá's "Mandate", His "world-encircling Plan", "the Master Plan of the appointed Centre of Bahá'u'lláh's Covenant." The pre-eminent task of teaching the Faith to the multitudes is "a task", the Guardian wrote, "so dear to the heart of 'Abdu'l-Bahá; at once so sacred, so fundamental, and so urgent; primarily involving and challenging every single individual"; it is, he said, "the bedrock on which the solidity and the stability of the multiplying institutions of a rising Order must rest." In the last months of Shoghi Effendi's precious life he encouraged the National Assemblies, and all those engaged in the teaching work, to make a far greater effort to bring about this portent ' ous process of converting the masses. He urged them to simplify their methods of teaching and enrolling new believers, to remove obstacles from the path of those hun-gering for the Word of God. He said the fundamental thing was to plant in the heart of the seeker the knowledge that the Promised One had come, that Bahá'u'lláh was God's Divine Messenger for this Day, and to en-courage him to accept His station and embrace His Faith. "The essential thing", he wrote, "is that the candidate for enrolment should believe in his heart in the truth of Bahá'u'lláh. Whether he is literate or illiterate, informed of all the Teachings or not, is beside the point entirely. When the spark of faith exists the essential Message is there, and gradually everything else can be added unto it." He pointed out that "those responsible for accepting new enrolments must just be sure of one thing-that the heart of the applicant has been touched with the spirit of the Faith. Everything else can be built on this foundation gradually." He promised us that once this spirit of mass conversion is released in the world, its momentum will increase mysteriously in every part of the planet. "As the Cause spreads all over the world", he assured us, "its rate of acceleration increases too, and new centres in Africa, in some mysterious way, have spiritual repercussions which aid in forming new centres every-where." May not Africa have ignited Indonesia which fired Bolivia which in turn set ablaze India? That the beloved Guardian's words have already found fulfilment is evident in the astounding flood of teaching victories achieved this year, particularly in India, where more than eight thousand have entered the tabernacle of Bahá'u'lláh in the past eight

months. If every National Assembly, every Local Assembly and every individ-ual believer will arise at this hour, and seize with both hands this God-given opportunity, we can hasten that joyous day foretold in the words of our beloved Guardian when he launched this glorious Global Crusade, a day when "the light of God's triumphant Faith, shining in all its power and glory, will have suffused and enveloped the entire planet." "The purpose of the new National Assemblies in Africa, and the pur-pose of any administrative body," he wrote to one of these African Assemblies on August 8, 1957, "is to carry the Message to the people and enlist the sincere under the banner of this Faith. Your Assembly must never lose sight of this for a moment, and must go on courageously expanding the membership of the communities under your jurisdiction, and gradually educating the friends in both the Teachings and the Admin-istration. Nothing could be more tragic than if the establishment of these great administrative bodies should stifle or bog down the teaching work. The early believers in both the East and the West, we must always remember, knew practically nothing compared to what the average Bahá'í knows about his Faith nowadays, yet they were the ones who shed their blood, the ones who arose and said: 'I believe', requiring no proof, and often never having read a single word of the Teachings." Shoghi Effendi made it unmistakably clear that his words did not apply to Africa alone, for in another letter, written at his behest by an assistant secretary, we find it clearly stated that "What has been achieved in Africa sets an example to be followed by Bahá'ís everywhere.... The Guardian sees no reason why similar victories should not be achieved in all parts of the world." As early as 1938, in a letter to the American National Assem-bly, in which he stressed the "high privilege of Local Assemblies" in facilitating the admission of new believers, he wrote: "To them I wish particularly to appeal ... to desist from insisting too rigidly on the minor observances and beliefs, which might prove a stumbling-block in the way of any sincere applicant, whose eager desire is to enlist under the banner of Bahá'u'lláh." He was still making this same appeal towards the end of his life: the friends should be very careful not to place hindrances in the way of those who wish to accept the Faith. If we make the requirements too rigorous, we will cool off the initial enthusiasm, rebuff the hearts and cease to expand rapidly." Keenly aware of 'Abdu'l-Bahá's words that: "The Hands of the Cause of God must spend all their time in teaching. Erelong will the assistance of the Heavenly Kingdom be manifest beyond all expectations and the words 'you will see people enter the Religion of God troop upon troop' be realized', we have decided that all the Hands, including those resident in the Holy Land, will devote as much of their time as possible to accelerating the process of mass conversion on the one hand, and on the other, in fulfilment of the Guardian's instructions, to meeting frequently with various National Assemblies in order to deliberate with them on ways and means of winning the goals of the Crusade. The tasks facing the institution of the Hands and the

members of its Teaching and Protection Boards grow in weight as the Ten Year Plan advances. Once again we appeal to the members of these Boards to be more mindful of the duties given them by their beloved Guardian and to devote their hearts, their energies and their time to the work he outlined for them. To the degree to which each Hand and each Board member concentrates on his own specific task will the work of our glorious Faith speedily attain those victories which alone can bring the World Crusade to a triumphal end. On the occasion of the election of the eleven new European National Spiritual Assemblies next Ridvan six of the Hands of the Faith will be present as follows: Italy and Switzerland, Ugo Giachery; Belgium and Luxembourg, Dr. 'Ali-Muhammad Varqd; Holland and Denmark, Hasan Balyuzi; Sweden and Finland, Adelbert Miihlschlegel; Spain and Portugal, Paul Haney; Norway, John Ferr aby, who will also attend the British Bahá'í Convention. The election of the new National Spiritual Assembly of Ceylon will be attended by Shu'á'u'lláh 'Alá'í. In addition to these activities, and after careful consideration of the overall needs of the teaching work at this time in various continents, it has been decided that in view of the delicate state of health of Músá Banání which prevents him from moving about, John Robarts will remain a Hand of the Cause in Africa. William Sears will devote as much time as possible to the work in the Western Hemisphere, to which he will proceed in the near future. Rahmatu'llah Muhdjir, in view of the presence of both John Robarts and Enoch Olinga in Africa, will devote his time to the Asian and Pacific teaching fields, proceeding shortly on a lengthy tour which will take him as far as the islands of the South Pacific, later returning to the South East Asian field which is now being swept by a mighty wave of enthusiasm for the teachings of Bahá'u'lláh and where die indigenous peoples are entering the Faith in great numbers. Abu'l-Qásim Faizí will leave next spring to spend several months in the most promising mass conversion areas of Latin America, whilst Jalil Khazeh plans shortly a prolonged and extensive trip to the new centres in India where the people are truly entering the Faith in troops. 'Ali-Akbar Furdtan and Leroy loas will both spend time assisting the European home fronts, the former in the near future, the latter during the summer months. All the Continental Hands have pledged themselves to travel as extensively as possible to promote the teaching and consolidation work in their areas. With the erection in 1962 of twelve more future pillars of that supreme legislative Body of the Bahá'í world, a firm foundation will have been laid for the election of "that Universal House of Justice which," Shoghi Effendi stated, "as its title implies, is to be the exponent and guardian of that Divine Justice which can alone ensure the security of, and establish the reign of law and order in, a strangely disordered world." We are now able to envisage the steps that must still be taken before that "Ark" referred to in Bahá'u'lláh's prophetic Tablet of Carmel shall come into being, an ark whose dwellers, the Guardian told us, "are the men of the Supreme House of Justice, which, in conformity with the exact provisions of the Will

and Testament of the Centre of the Mighty Cov-enant, is the Body which should legislate on laws not explicitly revealed in the Text. In this Dispensation, these laws are destined to flow from this Holy Mountain, even as in the Mosaic Dispensation the law of God was promulgated from Zion." The Chief Stewards of the Faith are therefore calling a Convention in the Holy Land for the election of the Universal House of Justice on the first, second and third days of Ridvan, 1963. The members of all National and Regional Spiritual Assemblies elected by the Bahá'ís in Ridvan, 1962 will, in conformity with the teachings, constitute the electoral body em-powered to vote for this crowning unit of the embryonic World Order of Bahá'u'lláh, upon whose deliberations the unique bounty of receiving divine inspiration has been bestowed, and whose decisions are infallibly guided by both the Báb and Bahá'u'lláh. After long and conscientious consideration of the needs of the present hour and the writings of our dearly-loved Guardian, the following deci-sion has been reached: All male voting members throughout the Bahá'í world are eligible for election to the Universal House of Justice. The Hands of the Cause do not limit the freedom of the electors. However, as they have been given the explicit duties of guarding over the security and ensuring the propagation of the Faith, they ask the electors to leave them free at this time to discharge their duties. When that supreme and infallible Body has been elected it will decide on all matters concerning its own membership. At a later date, and in ample time for each qualified elector of the Universal House of Justice to cast his or her vote, a detailed election call, as well as ballots for those unable to attend the International Convention in the Holy Land will be issued from the World Centre. Owing to conditions affecting the Cause which still prevail in the Middle East, it has become evident that it is not possible to hold the World Congress in BaZhddd in 1963, on the occasion of the world-wide celebrations of the "Most Great Jubilee", the Centenary of the Declaration of Bahá'u'lláh in the Garden of Ridvan. Prolonged investigations have shown us that to make plans at this time for it to take place there is out of the question. We have therefore decided that this first World Congress, the last of the great gatherings of the Bahá'ís to be summoned by Shoghi Effendi, which constitutes the joyous consummation of ten years of unprecedented work and achievement, shall be held in London, the city which enshrines his infinitely precious remains, on the 28th, 29th and 30th of April and the lst and 2nd of May, 1963, a period which includes the 9th and 12th days of Ridvan. In taking this decision we have been comforted by the knowledge that he himself, in view of the situation in this part of the world, expressed towards the end of his life, serious doubts as to whether it would be possible to hold the Congress in Baghdád. It must be a consolation to every believer who plans to be present on this unique occasion to know that he will be able to visit the grave of Shoghi Effendi and offer his prayers there as the last, majestic, glorious, globe-conquering Plan of his Guardian draws to its close. Because of the dates set for the election of the

Universal House of Justice and the World Congress-both events of unique historic importance in this century, and which must perforce take place during the Ridvan period-it has been decided to hold the elections of all National Spiritual Assemblies for the Bahá'í year 120 on the week-end beginning May 23rd, 1963. In making this decision we have been guided by the fact that the beloved Guardian himself permitted, in special rare circum-stances, the Annual Conventions to be held outside the Ridvan period. The challenge confronting the standard-bearers of Bahá'u'lláh in ev-ery continent of the globe, in every field of Bahá'í activity, in these swiftly passing hours is unprecedented; the opportunities lying within their reach are of such magnitude that only future generations can comprehend their glory and their significance in the majestic unfoldment of Bahá'u'lláh's World-Redeeming Order. Not many years have passed since the beloved Guardian addressed to the Bahá'í world the following pregnant words, full of hope, full of longing, full of love and full of warning. We do well to recall them now when we face our last possible chance to consummate his Plan and to consolidate the foundations of the Universal House of Justice: "I appeal, as I close this review of the superb feats already accomplished, in the course of so many campaigns, by the heroic band of the warriors of Bahá'u'lláh, battling in His Name and by His aid for the purification, the unification and the spiritualization of a morally and spiritually bankrupt society, now hovering on the brink of self-destruction, for a renewed dedication, at this critical hour in the fortunes of mankind, on the part of the entire company of my spiritual brethren in every continent of the globe, to the high ideals of the Cause they have espoused, as well as to the immediate accomplishment of the goals of the Crusade on which they have embarked, be they in active service or not, of either sex, young as well as old, rich or poor, whether veteran or newly enrolled. . . " He who was the Sign of God on earth has assured us that "The invisible hosts of the abha Kingdom are arrayed and ready to rush forth and ensure the triumph of every stout-hearted and persevering herald of the Faith of Bahá'u'lláh", and that "God's Own Plan has been set in motion. It is gathering momentum with every passing day. The powers of heaven and earth mysteriously assist in its execution. Such an opportunity is irreplaceable. Let the doubter arise and himself verify the truth of such assertions. To try, to persevere, is to ensure ultimate and complete victory." In the service of the beloved Guardian, [Signed as follows] Ruhiyyih Enoch Olinga Amelia Collins Hasan M. Balyuzi Tardzu'llah Samandarí Paul E. Haney Leroy loas Ugo Giachery A. Q. Faizi William Sears Hermann Grossmann Adelbert Mühlschlegel Agnes B. Alexander John Robarts Zikrullah Khadem Mohajer H. Collis Featherstone John Ferraby Sh. Alai Jalal Khazeh A. Furutan

Comments

November 5. On this date in 2002, Moshe Sharon gave a lecture titled "The Bahá'í Faith: The Birth of a New World Religion." Called "Israel's greatest Middle East scholar," he has repeatedly voiced extremist political views and maintains close connections with the Bahá'í Administrative Order.

Original file: 0741.html (position #158)

November 5. On this date in 2002, Moshe Sharon, the first Chair in Bahá'í Studies at Hebrew University, gave a lecture titled "The Bahá'í Faith: The Birth of a New World Religion" at the University of Haifa. Called "Israel's greatest Middle East scholar," he has repeatedly voiced extremist political views and maintains close connections with the Bahá'í Administrative Order.

Moshe Sharon was born in Haifa on December 18, 1937. He joined the faculty of Hebrew

University of Jerusalem in 1965 and would go on to earn a Ph.D. at the same institution in 1971. He served as an Arab Affairs adviser to Prime Minister Menachem Begin and served in the Ministry of Defense, during which took part in the negotiations for peace with Egypt. Sharon established the Centre of Jewish Studies at the University of the Witwatersrand, which he directed while serving as director of the World Zionist Organization branch in Johannesburg. In 1999 he was appointed to the chair of Bahá'í Studies at Hebrew University. Sharon serves as a policy expert for the Ariel Center for Policy Research. He and his wife, Judy, have six children.

Moshe Sharon has written about early Islamic history and the development of Shia Islam. He is a specialist in Arabic epigraphy and papyrology, with his opus being *Corpus Inscriptionum Arabicarum Palaestinae*. In 2005 he published the first translation into Hebrew of the *Kitáb-i-Aqdas* and included a study of the history and theology of the religion.

Frequently interviewed by Israeli media, he has been called "Israel's greatest Middle East scholar." Among his political views is that there is "no possibility of peace between Israel and the Palestinians whatsoever, for ever" and that peace agreements with Arabs are "pieces of paper, parts of tactics, strategies...with no meaning." Moshe Sharon opposed the Oslo peace accords and believes the dismantling the Israeli settlements, which he terms "expulsions," serve to "increase the appetite of the other side and only achieve the killing of Jews." He blames the Bosnians' being Muslim for the Yugoslav conflict of the 1990's and argues that "The only way to avoid military confrontation with Iran is to leave this military confrontation to powers bigger than Israel."

In the Israeli documentary film "Bahais in My Backyard," during an interview, Moshe Sharon denies the existence of Bahá'u'lláh's descendants in Israel. Despite Sharon's denial of the existence of such relatives, they do exist, and one of Bahá'u'lláh's great-granddaughters, Nigar Bahai Amsalem, is featured in the film. The denial of these descendants, no less by a purported academic who is "Chair of Bahá'í Studies" at arguably Israel's best university, is curious.

Moshe Sharon has close connections with the Bahá'í Administrative Order. For example, in December 2000, Moshe Sharon and Hossain Danesh, the Rector of the now-defunct Landegg Academy, a Bahá'í-sponsored institution of higher education in Switzerland, co-convened the First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Babi and Baha'i Faiths at Hebrew University. The conference was covered in a Bahá'í World News Service article.

JERUSALEM — Some 54 scholars of religion -- Jewish, Muslim, Christian, Mormon and Baha'i-- gathered in December at the Hebrew University to discuss the impact of modernism on their traditions. The conference, co-sponsored by the Chair in Baha'i Studies at the Hebrew University's Faculty of Humanities and Landegg Academy, has advanced Baha'i studies as an independent field of academic study and enriched the dialogue on the core values common to the monotheistic faiths.

The First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Babi and Baha'i Faiths, was held from 17 to 21 December 2000 and focused on common approaches within Judaism, Christianity, Islam and the Baha'i Faith toward the philosophical, social and psychological challenges of modernity.

"Religious studies often deal with the origins or history of religions. For example we study the origins of Islam or medieval Judaism," said Yair Zakovitch, Dean of the Hebrew University's Faculty of Humanities. "But the study of religion in modern times is so relevant, so important to the lives of people. It was very significant that these scholars, despite the delicate political situation, were able to gather in Jerusalem to discuss their commonalities and appreciate their differences. People are generally suspicious, and the walls of suspicion collapsed."

The President of the Hebrew University, Menachem Magidor, described to the conference participants his vision of making the Hebrew University into a preeminent center for the study of religion, with research centers devoted to each of the monotheistic faiths. "The Chair in Baha'i Studies is the first link in this chain," he said.

Moshe Sharon, the holder of the Chair in Baha'i Studies and co-convenor of the conference, said that the field of Baha'i studies is emerging as an independent area of academic inquiry and that this was the first conference convened by a major international university for the study of the Baha'i Faith and its relationship to its sister faiths.

"Through this conference," said Dr. Sharon, "the Hebrew University has declared its interest in Baha'i studies and its recognition of the importance of this field alongside Jewish, Christian and Islamic studies."

The other co-convenor of the conference was Hossain Danesh, the Rector of Landegg Academy, a Baha'i-sponsored institution of higher education in Switzerland.

"The conference focused on fundamental issues that are common to religions, held in a city and at a time when religious conflict in political terms was considerable," Dr. Danesh said.

In his keynote address Dr. Danesh reviewed the common elements of the monotheistic religions that have made them cornerstones of civilizations, as well as some of the teachings and principles of the Baha'i Faith that address challenges unique to the modern age. He presented President Magidor with a volume of fine pen and ink drawings of Baha'i holy places in the Old City of Acre by the Persian architect and draftsman Hushang Seyhoun.

Other presentations and panel discussions were grouped around themes such as "Religion in Modern Times: Philosophical, Social and Psychological Reflections," "Mysticism and Messianism," "Eschatology and Ethics," "Tradition, Renewal and Reform," and "Religion and the Realm of Science." Most of the panelists spoke on aspects of Judaism or the Baha'i Faith, but there were also contributions on Sufism, the Wahhabi movement, modern Islam, and Mormonism.

The participants came mainly from the United States and Israel, but also from Canada, Denmark, Russia, South Africa, Sweden, Switzerland, Thailand, and the United Kingdom. Prof. Degui Cai from China's Shandong University gave a presentation on the fundamental principles of the Baha'i Faith and their relevance to Chinese society.

The final panel discussion, on "Contemporary Meeting of Ultimate Differences," featured presentations about African Christians in Israel and about the Baha'i Faith, Christianity and indigenous religions in the Pacific islands. The panel closed with a presentation by Dr. Amnon Netzer of the Hebrew University on "The Jews and the Baha'i Faith." A Jew of Iranian background, Prof. Netzer spoke about the conditions that led as many as ten percent of Iran's Jews to convert to the Baha'i Faith.

"The courteous talk, in which Dr. Netzer showed great respect for those who converted, created an atmosphere of interfaith reconciliation for the audience, which included several Israeli Jews with Baha'i relatives," said Robert Stockman,

Coordinator of the Institute for Baha'i Studies in Wilmette, Illinois.

Another significant element of the conference was the participation of many young scholars alongside well-known and outstanding professors and scholars in the field of religious studies.

"The juxtaposition of youth and experience was very insightful and promising for the future of religious studies. It demonstrated that there are fine minds coming up, and this augurs well for the emergence of new insights into the role of religion in the development of civilization," said Dr. Danesh said.

The conference also featured a number of cultural activities. The opening day closed with a program of classical music by the King David String Ensemble, one of the foremost chamber music groups in Israel. Among the selections they performed was a piece well known to Baha'is, "Dastam Bigir Abdu'l-Baha," which the composer had arranged especially for the occasion.

Kiu Haghighi, a Persian Baha'i and master of the santour, closed the conference with a virtuoso performance of an original piece he composed for the event.

On the final day of the conference, 21 December, the participants made a special trip to the Baha'i World Center in Haifa and Acre. They visited the Shrine of the Bab and toured the nearly completed garden terraces stretching above and below the Shrine on the slopes of Mount Carmel. After a luncheon at the Seat of the Universal House of Justice, they visited the Shrine of Baha'u'llah and the Baha'i holy places in Acre.

A compilation of articles based on the proceedings of the conference will be published during the coming year, and many of the papers will be made available through the Landegg Academy Web site, www.landegg.org.

The Hebrew University and Landegg Academy have agreed to sponsor annual conferences of this nature, with the venue alternating between Jerusalem and the Landegg campus in Wienacht, Switzerland. The overarching theme of this series of conferences will be "Religion and Science." The next conference is planned for late January 2002 at Landegg.

The Chair in Baha'i Studies at the Hebrew University was established in 1999 as the first academic chair in the world devoted to the study of the Baha'i Faith. Other academic centers and programs, most notably the Baha'i Chair for World

Peace at the University of Maryland's Center for International Development and Conflict Management, have been established to study Baha'i perspectives on and contributions to other academic disciplines.

"The systematic study of Baha'i religion, history and literature was introduced into the Hebrew University in the 1990s," wrote Prof. Sharon in the published proceedings of the dedication ceremonies for the Baha'i Chair, held at Mount Scopus and at the Baha'i World Center in Haifa in June 1999.

"The magnitude of the material involved, and the vast scope of research which has already been done in the field persuaded the University of the necessity of creating a proper framework for research and teaching designed to accommodate the future development of the field within the academic vision of the University of forming a cluster of research centers dedicated to the study of the major religions of the world."

Comments

November 5. On this date in 1949, Shoghi Effendi wrote "We must, at all times, put the Faith first and our personal desires and comfort second. Having this Faith we have eternal security and happiness which nothing can take away from us ever, no matter what afflictions may befall a faithless world."

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Original file: 0740.html (position #157)

> *433. We Must Put the Faith First for Our Eternal Security and Happiness*

"We do not know what form the immediate future will take, anywhere. Because the passions of mankind are so unregenerate, and it is so deaf to the voice of Bahá'u'lláh, no doubt great suffering will be experienced. What we do know, however, is that we are Bahá'ís and that our salvation lies in this God-sent Faith. As we give to God, as we serve Him and love Him, so will He vouchsafe to us His mercy, guidance and protection. We must, at all times, put the Faith first and our personal desires and comfort second. Having this Faith we have eternal security and happiness which nothing can take away from us ever, no matter what afflictions may befall a faithless world. The Cause of God is our security, and confidence in Bahá'u'lláh our protection."

(From a letter written on behalf of Shoghi Effendi to an individual believer, November 5, 1949)

Comments

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Original file: 0739.html (position #156)

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433. We Must Put the Faith First for Our Eternal Security and Happiness

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Comments

November 5. On this date in 1912, 'Abdu’l-Bahá gave a talk in Cincinnati where he praised the U.S. as "at peace with all the world and is worthy of raising the flag of brotherhood…I am most grateful to President Taft for having extended his influence toward the establishment of universal peace."

Original file: 0738.html (position #155)

November 5. On this date in 1912, 'Abdu’l-Bahá gave a talk at the Grand Hotel in Cincinnati where he praised the United States, stating "I find the United States of America vast and progressive, the government just and equitable, the nation noble and independent... America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions...But America

— praise be to God! — is at peace with all the world and is worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will accept. All nations will join in adopting the teachings of Bahá'u'lláh revealed more than fifty years ago... I am most grateful to President Taft for having extended his influence toward the establishment of universal peace." This talk is noted in mutliple Bahá'í sources, including *Mahmúd's Diary* and *Bahá'u'lláh and the New Era*.

> *117.1 As we are in Cincinnati, the home of President Taft, who has rendered such noble service in the cause of peace, I will dictate a statement for the people of Cincinnati and America generally. In the Orient I was informed that there are many lovers of peace in America. Therefore, I left my native land to associate here with those who are the standard-bearers of international conciliation and agreement. Having traveled from coast to coast,* ***I find the United States of America vast and progressive, the government just and equitable, the nation noble and independent.*** *I attended many meetings where international peace was discussed and am always extremely happy to witness the results of such meetings, for one of the great principles of Bahá'u'lláh's teachings is the establishment of agreement among the peoples of the world. He founded and taught this principle in the Orient fifty years ago. He proclaimed international unity, summoned the religions of the world to harmony and reconciliation and established fellowship among many races, sects and communities. At that time He wrote Epistles to the kings and rulers of the world, calling upon them to arise and cooperate with Him in spreading these principles, saying that the stability and advancement of humanity could only be realized through the unity of the nations. Through His efforts this principle of universal harmony and agreement was practically demonstrated in Persia and other countries. Today in Persia, for instance, there are many people of various races and religions who have followed the exhortations of Bahá'u'lláh and are living together in love and fellowship without religious, patriotic or racial prejudices — Muslims, Jews, Christians, Buddhists, Zoroastrians and many others.*
>
> *117.2* ***America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions.*** *Foreign nations are not untrammeled and free from intrigues and complications like the*

United States; therefore, they are not able to bring about universal harmony. ***But America — praise be to God! — is at peace with all the world and is worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will accept. All nations will join in adopting the teachings of Bahá'u'lláh revealed more than fifty years ago.*** *In His Epistles He asked the parliaments of the world to send their wisest and best men to an international world conference which should decide all questions between the peoples and establish universal peace. This would be the highest court of appeal, and the parliament of man so long dreamed of by poets and idealists would be realized. Its accomplishment would be more far-reaching than the Hague tribunal.*

117.3 ***I am most grateful to President Taft for having extended his influence toward the establishment of universal peace.*** *What he has accomplished in making treaties with various nations is very good, but when we have the interparliamentary body composed of delegates from all the nations of the world and devoted to the maintenance of agreement and goodwill, the utopian dream of sages and poets, the parliament of man, will be realized.*

Comments

November 6. On this date in 1917, Jameson Bond was born in Toronto. In 1953 he was named a Knight of Bahá'u'lláh for pioneering to the District of Franklin in the Canadian Arctic.

Original file: 0737.html (position #154)

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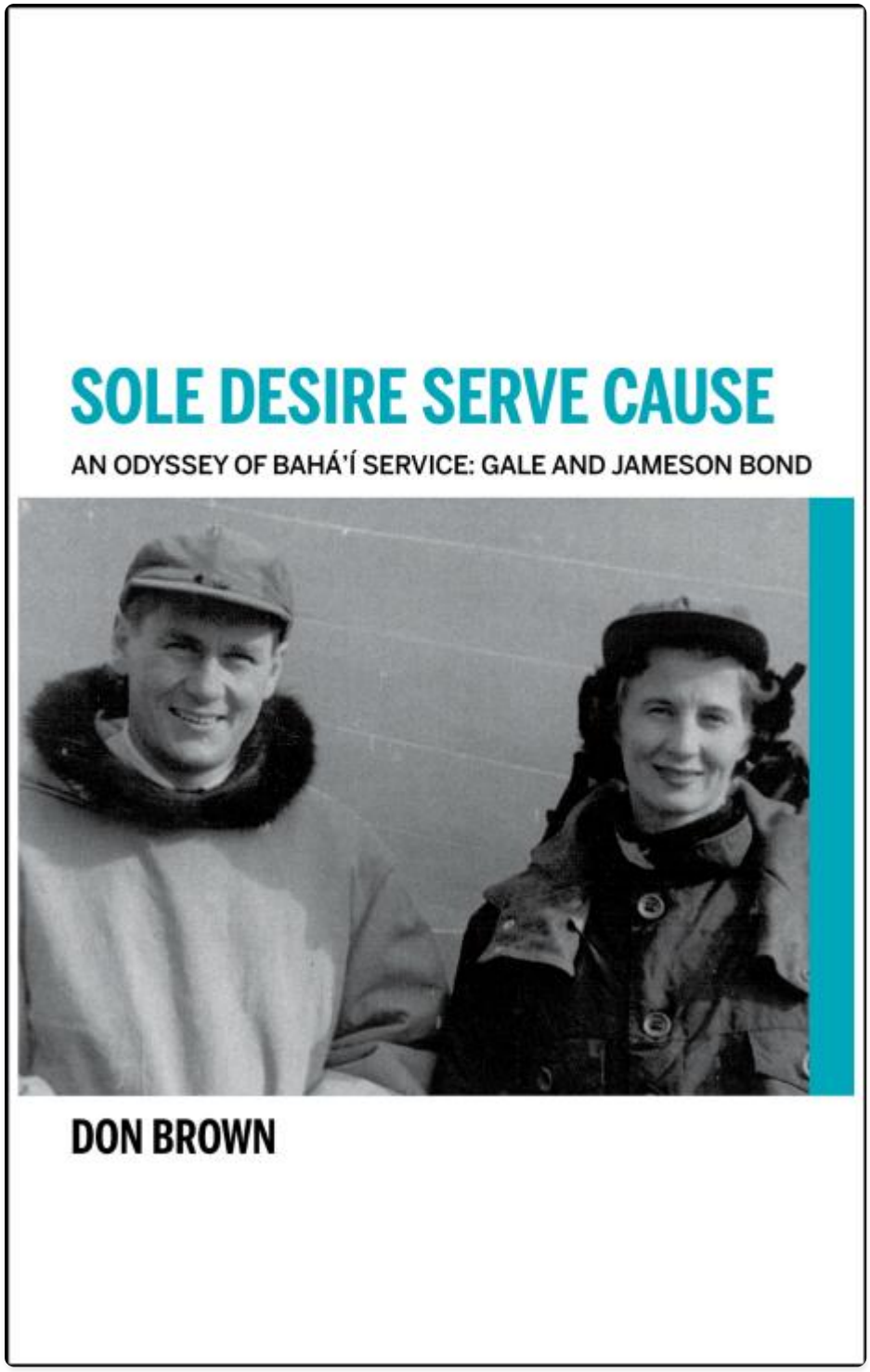
SOLE DESIRE SERVE CAUSE
AN ODYSSEY OF BAHÁ'Í SERVICE: GALE AND JAMESON BOND
DON BROWN

Comments

Baha'i History - November 6. On this date in 1991, an attorney wrote the Board of Trustees of Huqúqu'lláh in the United States a letter that was referred to the Bahá'í World Centre regarding clarification for calculation in preparing wills and trusts or as the executor of estates.

Original file: 0736.html (position #153)

November 6. On this date in 1991, an attorney wrote the Board of Trustees of Huqúqu'lláh in the United States a letter that was referred to the Bahá'í World Centre regarding clarification for calculation in preparing wills and trusts or as the executor of estates.

HUQÚQU'LLÁH
The Right of God
Education Unit
for
Junior Youth

Comments

November 6. On this date 1925, Shoghi Effendi wrote about "the sad and sudden crisis that has arisen in connection with the ownership of Bahá'u'lláh's sacred house in Baghdád" noting "Widespread and effective publicity...is strongly recommended...undoubtedly serve to facilitate the solution..."

Original file: 0735.html (position #152)

November 6. On this date 1925, Shoghi Effendi wrote about "the sad and sudden crisis that has arisen in connection with the ownership of Bahá'u'lláh's sacred house in Baghdád" noting "Widespread and effective publicity along these lines, in well-conceived and carefully worded terms, is strongly recommended for it will undoubtedly serve to facilitate the solution of this delicate and perplexing problem."

Letter 29

To the members of the American National Spiritual Assembly. My dear fellow-workers:

Two recent communications of your able secretary, dated Oct. 14th and 15th, have been received and read with deep gratitude and pleasure.

The Mashriqu'l-Adhkár

I rejoice to learn of the prompt and well-considered measures you have undertaken to evolve, in conjunction with all local Assemblies and groups, a wise and effective plan for the contribution of America's befitting share in response to the appeal lately addressed to the American believers regarding the work of the Mashriqu'l-Adhkár. Surely the great company of eager and sympathizing believers throughout the East will, as they increasingly witness the evidences of a revival of activity along this line, arise to lend a helping hand to this vast endeavor. They will not fail to extend their support in alleviating the burden that is now borne so joyously and gratefully by their younger brethren in North America. I shall myself do all in my power to hasten the fruition of your self-sacrificing labors.

International Bahá'í Shrine

The sad and sudden crisis that has arisen in connection with the ownership of Bahá'u'lláh's sacred house in Baghdád has sent a thrill of indignation and dismay throughout the whole of the Bahá'í world. Houses that have been occupied by Bahá'u'lláh for well nigh the whole period of His exile in Iraq; ordained by Him as the chosen and sanctified object of Bahá'í pilgrimage in future; magnified and extolled in countless Tablets and Epistles as the sacred center "round which shall circle all peoples and kindreds of the earth"--lie now, due to fierce intrigue and ceaseless fanatical opposition, at the mercy of the declared enemies of the Cause.

I have instantly communicated with every Bahá'í center in both East and West, and urgently requested the faithful followers of the Faith in every land to protest vehemently against this glaring perversion of justice, to assert firmly and courteously the spiritual rights of the Bahá'í Community to the ownership of this venerated house, to plead for British fairness and justice, and to pledge their unswerving determination to insure the security of this hallowed spot.

Conscious of the fact that this property has been occupied by Bahá'í authorized

representatives for an uninterrupted period of not less than thirty years, and having successfully won their case at the Justice of Peace and the Court of First Instance, the Bahá'ís the world over cannot believe that the high sense of honor and fairness which inspires the British Administration of Iraq will ever tolerate such grave miscarriage of justice. They confidently appeal to the public opinion of the world for the defense and protection of their legitimate rights now sorely trampled under the feet of relentless enemies.

Widespread and effective publicity along these lines, in well-conceived and carefully worded terms, is strongly recommended for it will undoubtedly serve to facilitate the solution of this delicate and perplexing problem.

Having exerted ourselves to the utmost of our ability let us rest assured in the power of the Lord, who keepeth watch over His house, and who will, no matter how dark present prospects appear, assure for generations yet unborn His cherished and holy edifice. I shall acquaint you with every development of the case, and will advise you as to the measures that should be taken whether we decide to institute fresh proceedings or to appeal to higher legal authorities in London.

Green Acre

In connection with the important step that has been taken for the eventual inclusion of Green Acre Fellowship within the orbit of the activities of the American National Spiritual Assembly, I hope and pray that this new privilege and added responsibility will prove highly beneficial in its results, both to Green Acre itself and the general interests of the Cause in America. In a separate communication addressed to the Chairman of the said Fellowship, our dearly-beloved and self-sacrificing brother, Mr. W. Randall, I will express my warm approval of this constructive step, and my ardent hopes for the quicker unfolding and fuller expansion under the fostering care of the National Spiritual Assembly, of Green Acre's unique and sublime mission in life. I shall follow in this connection with the keenest interest the course of your activities in accordance with the policy outlined in your letter of October 14th, and feel that the greatest stress must be laid upon the necessity of exemplifying in a most liberal and practical manner the driving power hidden in this Divine Revelation, rather than upon the idle reiteration of a set of principles, however exalted and unique in their character. May the National Fund so flourish as to enable its Trustees to undertake such measures as will eloquently testify to a sorely stricken humanity the healing power

> *of God's Faith.*
>
> ***Jurisdiction of a Local Assembly***
>
> *May I remind you regarding the situation in San Francisco that no two independent Bahá'í centers can possibly be recognized in the same city, and that the center which bears my name should act in all matters only with the full consent and approval of the San Francisco Spiritual Assembly.*
>
> ***Voting Rights of National Assembly Members***
>
> *Concerning the election of alternate members to the National Spiritual Assembly, I feel that only the nine original members of the National Spiritual Assembly are entitled to vote, whereas such alternate members as may be elected should be asked to fill vacancies only in a consultative capacity and not be entitled to vote. They should not be regarded as part of the quorum (i.e., five out of the nine original members) which is necessary for the transaction of the business of the National Assembly. All secondary matters that do not affect the principle outlined are left to the discretion of the National Spiritual Assemblies who will decide according to the exigencies of their respective circumstances.*
>
> *Assuring you of my deep appreciation of your continued efforts, and of my unceasing prayers on your behalf,*
>
> *I am your grateful brother,*
>
> *SHOGHI.*
>
> *Haifa, Palestine,*
>
> *November 6, 1925.*

On July 17, 2013, the Universal House of Justice sent a letter "to the Bahá'ís of the World" announcing "with utter shock and desolating grief that the Bahá'ís in Baghdad discovered on 26 June that the "most holy habitation" of Bahá'u'lláh had been razed almost to the ground to make way for the construction of a mosque," at the end of what the Universal Hose of Justice calls a "highly delicate situation in Iraq over the last tumultuous decade."

It is somewhat ironic, that in the lead-up to the invasion of Iraq in 2003, the false information of Iraq's purported possession of weapons of mass destruction was leaked to

the media by David Kelly, a Bahá'í authority on biological warfare, employed by the British Ministry of Defence, and formerly a weapons inspector with the United Nations Special Commission in Iraq. David Kelly was found dead from an apparent suicide on July 17, 2003, two days after appearing before a before a parliamentary Foreign Affairs Select Committee.

On August 11, 2003, *The Independent* carried an article about David Kelly, noting "In October 2002, Dr Kelly gave a slide show and lecture about his experiences as a weapons inspector in Iraq to a small almost private gathering of the Baha'i faith, which aims to unite the teachings of all the prophets. Dr Kelly had converted to the religion three years earlier, while in New York on attachment to the UN. When he returned to England he became treasurer of the small but influential Baha'i branch in Abingdon near his home. Roger Kingdon, a member, recalls: 'He had no doubt that [the Iraqis] had biological and chemical weapons. It was clear that David Kelly was largely happy with the material in the dossier.'"

Comments

November 6. On this date in 1932, Shoghi Effendi wrote "these receptive souls you have succeeded to attract into the movement will through deep study and living the life become like firm rocks upon which the Cause can build its future spiritual temple--the temple of the hearts..."

Original file: 0734.html (position #151)

November 6. On this date in 1932, a letter written on behalf of Shoghi Effendi to an individual believer stated "that these receptive souls you have succeeded to attract into the movement will through deep study and living the life become like firm rocks upon which the Cause can build its future spiritual temple--the temple of the hearts...What the Cause needs is such ardent and self-sacrificing servants and not lukewarm followers who are ready to reap the fruit but unwilling to take a part in winning that victory."

384. Through Deep Study and Living the Life to Become Like Firm Rocks

"He hopes that these receptive souls you have succeeded to attract into the movement will through deep study and living the life become like firm rocks upon which the Cause can build its future spiritual temple--the temple of the hearts. In one of His very beautiful and stirring poems written in the early days of His Mission Bahá'u'lláh bids us stay away and not become an encumbrance if we desire to live and have our well-being. In case, however, we are ready to sacrifice our all in the path of God then we should hasten to Him and follow His way.

"What the Cause needs is such ardent and self-sacrificing servants and not lukewarm followers who are ready to reap the fruit but unwilling to take a part in winning that victory. Shoghi Effendi, therefore, hopes that you will endeavour to make of your spiritual children of the type Bahá'u'lláh sought to have and create not passive admirers but active servants of the new world order."

(From a letter written on behalf of Shoghi Effendi to an individual believer, November 6, 1932)

Comments

November 6. On this date in 1990, the Department of the Secretariat forwarded a Memorandum addressed by the Research Department addressing an inquirer who had "questions regarding the unity of religions in this century, the Jews and the crucifixion of Christ, and the sacrifice of Ishmael."

Original file: 0733.html (position #150)

November 6. On this date in 1990, the Department of the Secretariat forwarded a Memorandum addressed by the Research Department addressing an inquirer who had "questions regarding the unity of religions in this century, the Jews and the crucifixion of Christ, and the sacrifice of Ishmael."

The Unity of Religions in This Century, Jews and the Crucifixion, and the Sacrifice of Ishmael by / on behalf of Universal House of Justice 1990-11-06 THE UNIVERSAL

HOUSE OF JUSTICE BAHÁ'Í WORLD CENTRE Department of the Secretariat

6 November 1990

Comments

November 6. On this date in 1990, a Memorandum for the UHJ was written in response to Francis Beckwith's book "Bahá'í" which points to changes made in "Bahá'u'lláh and the New Era" altering 'Abdu'l-Bahá's prediction that world peace would be established by 1957 based on the prophecy in Daniel 12:12

Original file: 0732.html (position #149)

November 6. On this date in 1990, the Research Department prepared a Memorandum for the Universal House of Justice in response to Francis Beckwith's book *Bahá'í* which points to changes made in *Bahá'u'lláh and the New Era* altering 'Abdu'l-Bahá's prediction that world peace would be established by 1957 based on the prophecy in Daniel 12:12.

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http://bahai-library.com/uhj_beckwith_allegations

> *Bahá'u'lláh and the New Era Regarding the Explanation of Daniel 12:12: Beckwith's Allegations*
>
> *by / on behalf of Universal House of Justice*
>
> *1990-11-06*
>
> *M E M O R A N D U M*
>
> *To: The Universal House of Justice*
>
> *From: The Research Department*
>
> *CHANGES MADE TO "BAHA'U'LLAH AND THE NEW ERA" REGARDING THE EXPLANATION OF DANIEL 12:12*
>
> *Francis Beckwith includes in his booklet, "Bahá'í", a chapter entitled "Bahá'í Watergate: A False Prophecy and its Cover-Up", which raises two accusations against the Bahá'ís:*
>
> 1. *`Abdu'l-Bahá is a false prophet as He predicted that world peace would be established by 1957;*
> 2. *The Bahá'ís attempted to conceal the fact that His prophecy was not fulfilled by revising "Bahá'u'lláh and the New Era" after the fact.*
>
> *In "Bahá'u'lláh and the New Era" (Chapter 14, Prophecies of Bahá'u'lláh and `Abdu'l-Bahá), Dr. J. E. Esslemont referred to the prophecy in Daniel 12:12 -- "Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days." On page 212 of the first edition, which was published in 1923 by Allen & Unwin in London ... and Brentano's in New York, he states:*
>
> *In a table-talk at which the writer was present, `Abdu'l-Bahá said:--*
>
> > *"These 1,335 days mean 1,335 solar years from the Hijrat." (Flight of*

> *Muhammad from Medina to Mecca, marking the beginning of the Muhammadan era.)*

Dr. Esslemont then calculates the date when the prophecy will be fulfilled and quotes a second utterance of 'Abdu'l-Bahá:

> *As the Hijrat occurred in 622 A.D., the date referred to is, therefore, 1957 (i.e. 622 + 1,335) A.D. Asked: "What shall we see at the end of the 1,335 days?" he replied:--*
>
> *"Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!"*

This passage appears somewhat differently in Mr. Beckwith's booklet, in which the distinction between `Abdu'l-Bahá's words and Dr. Esslement's comments is obscured. However, the important point is that this entire passage constitutes a pilgrim's note. As explained by Shoghi Effendi in his letter of 27 February 1929 addressed to the National Spiritual Assembly of the Bahá'ís of the United States and Canada ("The World Order of Bahá'u'lláh: Selected Letters" (Wilmette: Bahá'í Publishing Trust, 1982), pp. 4-5):

> *I truly deplore the unfortunate distortions that have resulted in days past from the incapacity of the interpreter to grasp the meaning of 'Abdu'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahá, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of the misleading nature of the reports of the informal conversations of 'Abdu'l-Bahá with*

> *visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.*

This statement by Shoghi Effendi is entirely in accordance with the principle upheld by 'Abdu'l-Bahá Himself in one of His Tablets:

> *Thou hast written concerning the pilgrims and pilgrim's notes. Any narrative that is not authenticated by a Text should not be trusted. Narratives, even if true, cause confusion. For the people of Baha, the Text, and only the Text, is authentic.*

Any doubts as to the intention of the words of 'Abdu'l-Bahá as reported by Dr. Esslemont are to be resolved, therefore, by reference to clear texts from the pen of 'Abdu'l-Bahá Himself, which is exactly what the Bahá'í institutions have undertaken, as will be seen from the next section of this memorandum. It then becomes clear that Daniel's prophecy of the 1,335 days does not give the date of the establishment of world peace, but relates to the world-wide establishment of the Bahá'í Faith. The words of 'Abdu'l-Bahá which Dr. Esslemont quotes are very similar to words appearing in many of 'Abdu'l-Bahá's writings referring to the processes which will take place during the period of the Lesser Peace, culminating in the Most Great Peace. In other words, they describe the working out of the spirit of Bahá'u'lláh's Revelation in world society.

Mr. Beckwith's second accusation, that the Bahá'ís are attempting a "cover-up", is unfounded. He implies that the prophecy was changed after the year 1957 passed without the establishment of universal peace. In reality, a "Note on Revisions" had been added to the 1946 edition, stating:

> *P. 303: "the end of the 1,335 days." The Guardian has written that in the Bahá'í teachings themselves there is nothing to indicate that any definite degree of world peace will be established by 1957, nor by 1963, the one*

> *hundredth anniversary of the Declaration of Bahá'u'lláh. The Bahá'ís understand that the process of spiritual regeneration and social order is evolutionary, and that no human powers can prevent the final consummation of the divine promise. (J. E. Esslemont, "Bahá'u'lláh and the New Era", (Wilmette: Bahá'í Publishing Trust, 1946), p. ix)*

What Mr. Beckwith describes as a cover-up is actually the process of maintaining the purity of the Bahá'í teachings from man-made additions.

A letter dated 4 May 1946 written on behalf of the beloved Guardian to a group of believers points out:

> *As regards the statement in Esslemont: we cannot be absolutely certain of what the Master said because it is not in a Tablet; He did state, however, in 2 Tablets, that this date will see the triumph of the Cause. Reference is made to these Tablets in "The Passing of 'Abdu'l-Bahá", and the Master's words quoted.*

An extract from one of these Tablets, which as "Text" is authentic for the Bahá'ís, was substituted for the paraphrase of the Master's "table-talk" in the third revised edition of "Bahá'u'lláh and the New Era" from which Mr. Beckwith quotes.

Bahá'u'lláh and the New Era Regarding the Explanation of Daniel 12:12: Beckwith's Allegations by / on behalf of Universal House of Justice 1990-11-06 M E M O R A N D U M To: The Universal House of Justice

From: The Research Department

CHANGES MADE TO "BAHA'U'LLAH AND THE NEW ERA" REGARDING THE EXPLANATION OF DANIEL 12:12

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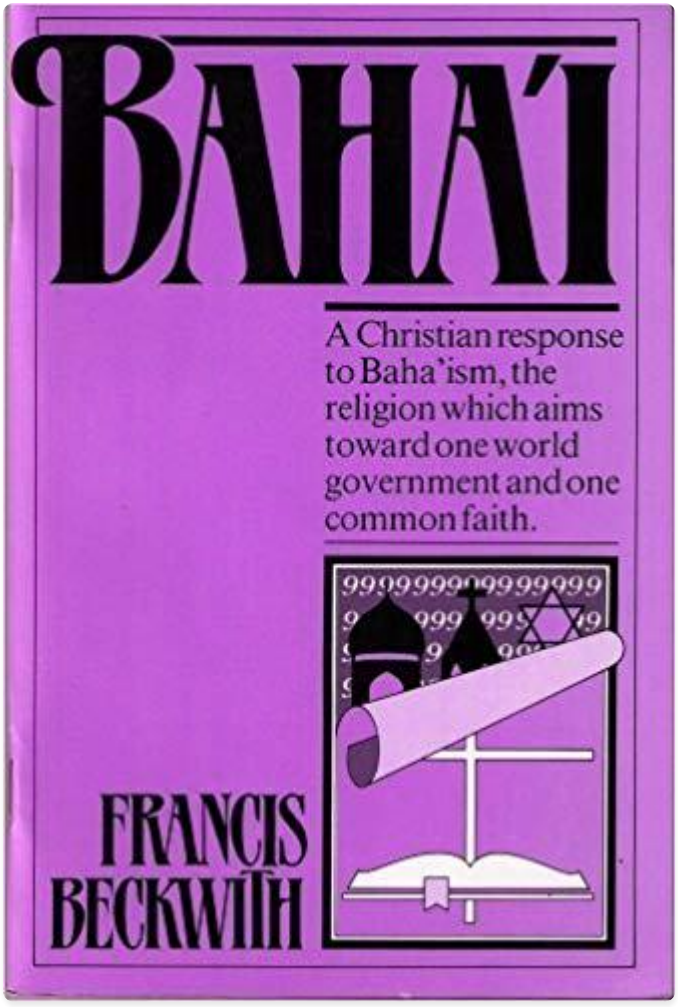
BAHA'I
A Christian response to Baha'ism, the religion which aims toward one world government and one common faith.
FRANCIS BECKWITH

Comments

November 7. On this date in 1957, Leroy Ioas sent a letter on behalf of Shoghi Effendi to Lea Nys of the National Spiritual Assembly of the Benelux Countries, warning her about an individual who ...

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> *110: National Spiritual Assembly of the Benelux Countries, Mrs. Léa Nys, Secretary, 7 November 1957*
>
> *Dear Bahá'í Sister:*
>
> *Referring further to your letter of recent date with regard to Mr. [...], who has called on you in Brussels.*

> *The Guardian feels that you and all of the friends should avoid Mr. [...]. He has known of the Cause for many years and has not seen fit to associate himself with it. Now that there may be some gratification in being Bahá'í, and some personal benefits to be gained, he will seek to associate with the Friends. However, they should avoid him in every way. Will you please send a copy of this letter to the Paris Spiritual Assembly telling them of the situation and asking them to properly inform the individual who wrote the letter of introduction in behalf of Mr. [...].With loving Bahá'í greetings, I am faithfully yours, Leroy Ioas*
>
> *P.S. This is one of the few letters I received instructions from the Guardian to write shortly before his Ascension.*

Comments

November 7. On this date in 1931, Shoghi Effendi wrote British Bahá'ís "Nothing short of the full message of Bahá'u'lláh can end the sufferings that are befalling humanity."

Original file: 0730.html (position #147)

November 7. On this date in 1931, Shoghi Effendi wrote British Bahá'ís "that without a complete change in our outlook and a total reform of the guiding principles of our life, such as the Cause advocates, our social and economic problems cannot be solved nor our conditions ameliorated. Nothing short of the full message of Bahá'u'lláh can end the sufferings that are befalling humanity."

> *7 November 1931*
>
> *The present social and economic problems that are facing the British people are surely occupying their whole attention, but they should also operate as a reminder and draw them closer to spiritual matters. The people have to be made conscious of the fact that without a complete change in our outlook and a total reform of the guiding principles of our life, such as the Cause advocates, our social and economic problems cannot be solved nor our conditions ameliorated. Nothing short of the full message of Bahá'u'lláh can end the sufferings that are befalling humanity.*

Comments

November 7. On this date in 1950, Shoghi Effendi cabled the National Spiritual Assembly of India "DO NOT ADVISE PRINT AQDAS."

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> *NOVEMBER 7, 1950*
>
> *DO NOT ADVISE PRINT AQDAS.*
>
> *SHOGHI*

William McElwee Miller and Earl E. Elder's translation of the Kitáb-i-Aqdas was published by the Royal Asiatic Society with the title *Al-kitab al-aqdas or The most holy book* in 1961, some thirty years before the Bahá'í Administrative Order's authorized translation in 1992.

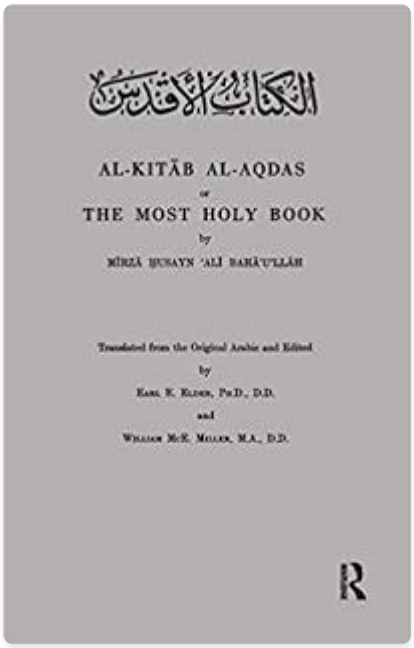
What I particularly like about Elder & Miller translation is that it uses contemporary English. The 1992 translation commissioned by Universal House of Justice unnecessarily uses words like "hath," "heareth," "thy," and "ye" in an attempt to mimic the tone of the King James Version of the Bible.

In 1973 a "Synopsis and Codification" of the *Kitáb-i-Aqdas* was published in English by the

Universal House of Justice, with 21 passages of the *Aqdas* that had already been translated into English by Shoghi Effendi with additional terse lists of laws and ordinances contained in the book outside of any contextual prose.

The *Aqdas* was only officially translated into English in 1992, by which time other translations were becoming increasingly available through dissemination via the internet.

My personal opinion is that the material in the *Kitáb-i-Aqdas* is so objectionable that the Bahá'í authorities wished to shield Western believers from its contents, as they do from Bahá'u'lláh's other works by not providing translations.



Comments

November 7. On this date in 2002, an individual wrote the UHJ, inquiring about the "Bahá'í perspective on the "medical and social treatments of transsexual people"" and "clarification concerning the circumstances under which sex-changing operations would be acceptable to the Faith."

Original file: 0728.html (position #145)

November 7. On this date in 2002, an individual wrote the UHJ, inquiring about the "Bahá'í perspective on the "medical and social treatments of transsexual people"" and "clarification concerning the circumstances under which sex-changing operations would be acceptable to the Faith."

Comments

Baha'i History - November 8. On this date in 1948, Shoghi Effendi wrote American Bahá'ís of the "threat of still more violent convulsions assailing a travailing age...to the birth of the new Order which must signalize the advent of the Lesser Peace..."

Original file: 0727.html (position #144)

November 8. On this date in 1948, Shoghi Effendi wrote American Bahá'ís of the "threat of still more violent convulsions assailing a travailing age...to the birth of the new Order which must signalize the advent of the Lesser Peace..."

> *The Citadel of the Faith of Bahá'u'lláh*
>
> ***As the threat of still more violent convulsions assailing a travailing age increases, and the wings of yet another conflict, destined to contribute a distinct, and perhaps a decisive, share to the birth of the new Order which must signalize the advent of the Lesser Peace, darken the international horizon, the eyes of the divers communities, comprising the body of the organized followers of Bahá'u'lláh***

throughout the Eastern Hemisphere, are being increasingly fixed upon the progressive unfoldment of the tasks which the executors of 'Abdu'l-Bahá's Mandate have been summoned to undertake in the course of the second stage of their world-girdling mission. *Past experience, ranging over a period of many years, has taught them that no matter how formidable the external obstacles that have confronted them during the turbulent and eventful decades since the Master's passing, and despite the strain and stress which internal crises, precipitated by enemies from within and by adverse economic circumstances afflicting their country, have imposed, the stalwart occupants of the citadel of the Faith of Bahá'u'lláh have with extraordinary steadfastness, enviable fidelity and magnificent courage, not only shielded the interests, preserved the integrity and demonstrated the worthiness, of the Cause they have embraced, but have sallied forth, with dynamic and irrepressible energy, to implant its banner and establish its outposts in countries and continents far beyond the original scene of their operations.*

STAUNCHNESS OF AMERICAN BELIEVERS

Neither the irreparable loss sustained by the termination of the earthly life of a vigilant Master, nor the acute distress caused by the financial collapse which suddenly swept their country, nor the unprecedented tragedy of a world crisis that swept their land and its people into its vortex, nor the perils and uncertainties, the exhaustion and the disillusionment associated with its aftermath nor even the soul-shaking tests which periodically assailed them, through the defection and the attacks of Covenant-breakers, occupying, by virtue of their kinship to, or their long association with, the Founder of their community, exalted positions at the World Center of the Faith, or in the land from which it sprang, or in their own country--none of these have succeeded in vitiating the hidden spring of their spiritual life, in deflecting them from their chosen course, or in even retarding the forward march and fruition of their enterprises. In the toilsome task of fixing the pattern, of laying the foundations, of erecting the machinery, and of setting in operation the Administrative Order of their Faith, in the execution of the successive stages in the erection and exterior ornamentation of their Temple, in the launching of the initial enterprise under 'Abdu'l-Bahá's Divine Plan, which enabled them to establish the structural basis of the Order, recently laid in their homeland, in every republic of Central and South America; in the sustained, the systematic and prodigious effort exerted for the enlargement of the administrative foundations of the institutions of their Faith in every state and province of the

United States and the Dominion of Canada; in the parallel endeavors aimed at the widespread dissemination of its literature, and the proclamation of its verities and tenets to the masses; in the launching of the Second Seven Year Plan, which has extended the ramifications of the Divine Plan across the Atlantic to ten sovereign states of the European continent and which has already yielded a rich return through the formation of the first Canadian Bahá'í National Assembly and the convocation of the first European Teaching Conference; in the repeated, the timely, the spontaneous and generous contributions they have made, on numerous occasions, for the relief of the persecuted among their brethren, for the defense of their institutions, for the vindication of their rights, for the consolidation of their activities and the progress of their enterprises--in all these the champions of the Faith of Bahá'u'lláh have, with ever-increasing emphasis, borne witness to the sublimity of the faith which burns within their breasts, to the radiance of the vision that shines clearly and steadily before their eyes, the sureness and rapidity that mark their gigantic strides, and the vastness and glory of the unique mission entrusted to their hands.

Milestones of historic significance have been successively reached and rapidly left behind. A still stonier stretch of road now lies before them. ***Rumblings of catastrophes yet more dreadful agitate with increasing frequency a sorely stressed and chaotic world, presenting a challenge to grapple with the unfinished tasks, a challenge graver and still more pressing than any hitherto experienced.***

PRESS FORWARD ON TEMPLE CONTRACTS

The present and remaining contracts, designed to consummate the magnificent enterprise, initiated almost fifty years ago, in the heart of the North American continent and complete an edifice consecrated for all time by the loving hands of the Center of Bahá'u'lláh's Covenant, constituting the foremost symbol of the Faith, and incarnating the soul of the American Bahá'í Community in the Western Hemisphere, must be speedily and systematically carried out, however onerous the task may become, in consequence of the inevitable fluctuations to which the present economic conditions are subjected, in preparation for the jubilee that must mark the completion of that holy edifice. The recent broadening of the administrative basis of the Faith in a land that has served, and will long remain the base of the spiritual operations now being conducted in both hemispheres, in response to the ringing call of 'Abdu'l-Bahá, sounded three decades ago in His

historic Tablets, must, no matter how arduous and insistent the tasks to be performed in Latin America and Europe, be fully maintained, and the process continually enlarged and steadily consolidated. The various agencies designed to carry the Message to the masses, and to present to them befittingly the teachings of its Author, must, likewise, be vigilantly preserved, supported and encouraged. The essential preliminaries, calculated to widen the basis of the forthcoming Latin American national Bahá'í assemblies, to familiarize the Latin American believers with the administrative duties and functions they will be called upon to discharge and to enrich and deepen their knowledge of the essentials of their Faith, its ideals, its history, its requirements and its problems, must be carried out with ever-increasing energy as the hour of the emergence of these Latin American communities into independent existence steadily and inexorably approaches. The necessary guidance, which can alone be properly insured through the maintenance of an uninterrupted extension of administrative assistance, through the settlement of pioneers and the visits of itinerant teachers to the daughter communities, must under no circumstances be completely withdrawn, after their independence has been achieved. Above all, the momentous enterprise initiated in the transatlantic field of service, so vast in conception, so timely, so arduous, so far-reaching in its potentialities, so infinitely meritorious, must in the face of obstacles, however insurmountable they may seem, be continually reinvigorated through undiminished financial support, through an ever-expanding supply of literature in each of the required languages, through frequent, and whenever possible prolonged, visits of itinerant teachers, through the continued settlement of pioneers, through the consolidation of the assemblies already established, through the early constitution of properly functioning assemblies in the few remaining goal countries as yet deprived of this inestimable blessing, and last but not least through the exertion of sustained and concentrated efforts designed to supplement these foci of Bahá'í national administrative activity with subsidiary centers whose formation will herald the inauguration of teaching enterprises throughout the provinces of each of these ten countries.

As the dynamic forces, sweeping forward the First Seven Year Plan, on the last stages of its execution, rose rapidly to a crescendo, culminating in the nationwide celebrations marking the centenary of the Faith of Bahá'u'lláh and synchronized with a further and still more precipitous decline in the fortunes of a war-torn bleeding society, so must every aggravation in the state of a world still harassed by the ravages of a devastating conflict, and now hovering on the brink of a yet more crucial struggle, be accompanied by a still more ennobling manifestation of

the spirit of this second crusade, whose consummation might well coincide with a period of distress far more acute than the one through which humanity is now passing.

CEASELESS EFFORT ESSENTIAL

Not ours to speculate, or dwell upon the immediate workings of an inscrutable Providence presiding alike over the falling fortunes of a dying Order and the rising glory of a Plan holding within it the seeds of the world's spiritual revival and ultimate redemption. Nor can we attempt as yet, whilst the second stage in the operation of such a Plan has not yielded its destined fruit, to visualize the nature of the tasks, or discern the character of the circumstances that will mark the progressive unfoldment of a third successive crusade, the successful termination of which must signalize the closing of the first historic epoch in the evolution of the Divine Plan. All we can be sure of, and confidently assert, is that upon the outcome of the assiduous efforts now being collectively exerted, in three continents, by the North American, the Latin and European believers, acting under the Mandate of 'Abdu'l-Bahá, associated with the one and only Plan conceived by Himself, aided by the agencies deriving their inspiration from His Will and Testament, and assured of the support promised by the pen of His Father, in His Most Holy Book, must solely depend the timing as well as the nature of the tasks which must be successfully carried out ere the closing of an epoch of such transcendent brightness and glory in the evolution of the mightiest Plan ever generated through the creative power of the Most Great Name, as manifested by the Will of the Center of His Covenant and the Interpreter of His Teaching.

There can be no doubt whatever that with every turn of the wheel, as a result of the operation of 'Abdu'l-Bahá's Plan, and with every extension in the range of its evolution, a responsibility of still greater gravity and of wider import will have to be shouldered by its divinely chosen executors wherever its ramifications may extend and however oppressive the state of the countries and continents in which they may have to labor. They must strive, ceaselessly strive, ready for any emergency, steeled to meet any degree of opposition, unsatisfied with any measure of progress as yet achieved, prepared to make sacrifices far exceeding any they have already willingly made, and confident that such striving, such readiness, such resolution, such high-mindedness, such sacrifice will earn them the palm of a victory still more soul-satisfying and resounding in its magnificence than any as yet won since the inception of their mission.

> ***May He Who called them into being and raised them up, Who fostered them in their infancy, Who extended to them the blessing of His personal support in their years of childhood, Who bequeathed to them the distinguishing heritage of His Plan, Whose Will and Testament initiated them, during the period of their adolescence, in the processes of a divinely appointed Administrative Order, Who enabled them to attain maturity through the inauguration of the first stage in the execution of His Plan, Who conferred upon them the privilege of spiritual parenthood at the close of the initial phase in the operation of that same Plan, continue through the further unfoldment of the second stage in its evolution to guide their steps along the path leading to the assumption of functions proclaiming the attainment of full spiritual manhood, and enable them eventually, through the long and slow processes of evolution and in conformity with the future requirements of a continually evolving Plan, to manifest before the eyes of the members of their sister communities, their countrymen and the whole world, and in all their plenitude, the potentialities inherent within them, and which in the fullness of time, must reflect in its perfected form, the glories of the mission constituting their birthright.***
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> *[November 8, 1948]*

Comments

Baha'i History - November 8. On this date in 1948, Shoghi Effendi wrote American Bahá'ís of "Rumblings of catastrophes yet more dreadful agitate with increasing frequency a sorely stressed and chaotic world..."

Original file: 0726.html (position #143)

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Comments

November 8. On this date in 2008, two of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Johannesburg, South Africa, and another in Nakuru, Kenya.

Original file: 0725.html (position #142)

November 8. On this date in 2008, two of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Johannesburg, South Africa, and another in Nakuru, Kenya.

Universal House of Justice member Peter Khan would later give a talk on July 3, 2009, later published as "Reflections on the Ridvan 2009 Message," stating,

> *As you are, I am sure, aware, that series of conferences had a galvanizing effect on the Bahá'í Community throughout the world and ultimately on the larger society. It was a tangible demonstration of the global spread of the Faith and it created a most welcome surge toward the goal of 1500 Intensive Programs of Growth by the end of the present plan.*

How does membership in the International Teaching Centre lead to election to the

Universal House of Justice?

How is it that with its nine members elected every five years from the male membership in good standing of the worldwide Bahá'í community by an electoral college consisting of all the members of each Bahá'í National Spiritual Assembly throughout the world, the membership of the Universal House of Justice consists exclusively of men who have previously been appointed to the International Teaching Centre by the Universal House of Justice?

With no overt campaigning or politicking permitted, upon what does the electoral college base its election of new members to the Universal House of Justice?

In the Bahá'í electoral system, the exposure of potential candidates to electors is a premium. Members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice.

Consider the cases of Stephen Birkland and Stephen Hall. Stephen Birkland was appointed to the International Teaching Centre in 2008 and elected to the Universal House of Justice in 2010. Stephen Hall was appointed to the International Teaching Centre in 2005 and elected to the Universal House of Justice in 2010.

In a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

In that period, Stephen Birkland attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 1-2, 2008	Lusaka, Zambia
November 8-9, 2008	Johannesburg, South Africa
November 29-30, 2008	Antofagasta, Chile
December 6-7, 2008	Atlanta, Georgia, United States of America

Date	Location of Bahá'í Regional Conference
January 17-18, 2009	Vancouver, Canada
February 7-8, 2009	Frankfurt, Germany
February 21-22, 2009	Accra, Ghana

Source: Bahá'í World News Service search for "Stephen Birkland"

In that period, Stephen Hall attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 15-16, 2008	Bangui, Central African Republic
November 22-23, 2008	Lubumbashi, Democratic Republic of the Congo
November 29-30, 2008	Yaoundé, Cameroon
December 6-7, 2008	Portland, Oregon, United States of America
December 13-14, 2008	Stamford, Connecticut, United States of America
January 3-4, 2009	Abidjan, Ivory Coast
January 17-18, 2009	Lae, Papua New Guinea
January 24-25, 2009	Sydney, Australia
January 31-February 1, 2009	Auckland, New Zealand
February 7-8, 2009	Frankfurt, Germany

Source: Bahá'í World News Service search for "Stephen Hall"

No other Bahá'ís receive as much exposure to electors of the Universal House of Justice as do members of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the

International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

When the Universal House of Justice appoints members to the International Teaching Centre, they are in fact selecting their own replacements.

In the Bahá'í electoral system, with no overt campaigning and politicking permitted, the exposure of potential candidates to electors is a premium. The nine members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice. In fact, every single one of the current members of the Universal House of Justice previously served as a Counsellor member of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

To illustrate further, in a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

Each of the 41 Regional Conferences was attended by two Counsellor members of the International Teaching Centre with the exception of the Conference held at Uvira, the Democratic Republic of Congo, which had only one representative. The Counsellor members of the International Teaching Centre at the time of the Regional Conferences were Juan Francisco Mora, Ayman Rouhani, Stephen Hall, Stephen Birkland, Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker.

Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to the Universal House of Justice.

Of the four male members at the time of the 41 Regional Conferences (Juan Francisco

Mora, Ayman Rouhani, Stephen Hall, and Stephen Birkland), all have been elected to the Universal House of Justice.

In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. In the people's democracies of the Eastern Bloc, these career bureaucrats were known as the nomenklatura.

The next member elected to the Universal House of Justice will be Andrej Donoval, who is the longest tenured male member of the International Teaching Centre, having been appointed to that body in 2013.

Comments

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> *1700. Hadrat--His Holiness*
>
> *"In Persian it is impolite not to use the word Hadrat before the name of the Prophet, so that strictly speaking a proper translation should always have 'His Holiness Moses' etc. However, as this seems peculiar in English, and not in the best usage of our language, he feels it can be dispensed with. Pronouns referring to the Manifestation, or the Master, should, however, invariably be capitalized."*
>
> *(From a letter written on behalf of the Guardian to the National Spiritual Assembly of the United States and Canada, November 8, 1948: Bahá'í News, No. 216, p. 1, February 1949)*

Comments

November 8. On this date in 1912, 'Abdu'l-Bahá gave a talk at the Washington Hebrew Congregation where he said "Bahá'u'lláh was the glory of reality. This is not simply an assertion; it will be proved."

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> *Talk given 8 November 1912*
>
> *Talk at Eighth Street Temple, Synagogue*
>
> *Washington, D. C.*
>
> *Notes by Joseph H. Hannen*
>
> *God is one, the effulgence of God is one, and humanity constitutes the servants of that one God. God is kind to all. He creates and provides for all, and all are under His care and protection. The Sun of Truth, the Word of God, shines upon all*

mankind; the divine cloud pours down its precious rain; the gentle zephyrs of His mercy blow, and all humanity is submerged in the ocean of His eternal justice and loving-kindness. God has created mankind from the same progeny in order that they may associate in good fellowship, exercise love toward each other and live together in unity and brotherhood.

But we have acted contrary to the will and good pleasure of God. We have been the cause of enmity and disunion. We have separated from each other and risen against each other in opposition and strife. How many have been the wars between peoples and nations! What bloodshed! Numberless are the cities and homes which have been laid waste. All of this has been contrary to the good pleasure of God, for He hath willed love for humanity. He is clement and merciful to all His creatures. He hath ordained amity and fellowship amongst men.

Most regrettable of all is the state of difference and divergence we have created between each other in the name of religion, imagining that a paramount duty in our religious belief is that of alienation and estrangement, that we should shun each other and consider each other contaminated with error and infidelity. In reality, the foundations of the divine religions are one and the same. The differences which have arisen between us are due to blind imitations of dogmatic beliefs and adherence to ancestral forms of worship. Abraham was the founder of reality. Moses, Christ, Muhammad were the manifestations of reality. ***Bahá'u'lláh was the glory of reality. This is not simply an assertion; it will be proved.***

Let me ask your closest attention in considering this subject. ***The divine religions embody two kinds of ordinances. First,*** *there are those which constitute essential, or spiritual, teachings of the Word of God. These are faith in God, the acquirement of the virtues which characterize perfect manhood, praiseworthy moralities, the acquisition of the bestowals and bounties emanating from the divine effulgences--in brief, the ordinances which concern the realm of morals and ethics. This is the fundamental aspect of the religion of God, and this is of the highest importance because knowledge of God is the fundamental requirement of man. Man must comprehend the oneness of Divinity. He must come to know and acknowledge the precepts of God and realize for a certainty that the ethical development of humanity is dependent upon religion. He must get rid of all defects and seek the attainment of heavenly virtues in order that he may prove to be the image and likeness of God. It is recorded in the Holy Bible that God said,*

"Let us make man in our image, after our likeness." It is self-evident that the image and likeness mentioned do not apply to the form and semblance of a human being because the reality of Divinity is not limited to any form or figure. Nay, rather, the attributes and characteristics of God are intended. Even as God is pronounced to be just, man must likewise be just. As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity. As God is loyal and truthful, man must show forth the same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the image and likeness of God constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes. This is the essential foundation of all the divine religions, the reality itself, common to all. Abraham promulgated this; Moses proclaimed it. Christ and all the Prophets upheld this standard and aspect of divine religion.

Second, *there are laws and ordinances which are temporary and nonessential. These concern human transactions and relations. They are accidental and subject to change according to the exigencies of time and place. These ordinances are neither permanent nor fundamental. For instance, during the time of Noah it was expedient that seafood be considered as lawful; therefore, God commanded Noah to partake of all marine animal life. During the time of Moses this was not in accordance with the exigencies of Israel's existence; therefore, a second command was revealed partly abrogating the law concerning marine foods. During the time of Abraham--upon Him be peace!--camel's milk was considered a lawful and acceptable food; likewise, the flesh of the camel; but during Jacob's time, because of a certain vow He made, this became unlawful. These are nonessential, temporary laws. In the Holy Bible there are certain commandments which according to those bygone times constituted the very spirit of the age, the very light of that period. For example, according to the law of the Torah if a man committed theft of a certain amount, they cut off his hand. Is it practicable and reasonable in this present day to cut off a man's hand for the theft of a dollar? In the Torah there are ten ordinances concerning murder. Could these be made effective today? Unquestionably no; times have changed. According to the explicit text of the Bible if a man should change or break the law of the Sabbath or if he should touch fire on the Sabbath, he must be killed. Today such a law is abrogated. The Torah declares that if a man should speak a disrespectful word to his father, he should suffer the penalty of death. Is this possible of enforcement now? No; human conditions have undergone changes. Likewise, during the time of Christ certain minor ordinances conformable to that period were enforced.*

It has been shown conclusively, therefore, that the foundation of the religion of God remains permanent and unchanging. It is that fixed foundation which ensures the progress and stability of the body politic and the illumination of humanity. It has ever been the cause of love and justice amongst men. It works for the true fellowship and unification of all mankind, for it never changes and is not subject to supersedure. The accidental, or nonessential, laws which regulate the transactions of the social body and everyday affairs of life are changeable and subject to abrogation.

Let me ask: What is the purpose of Prophethood? Why has God sent the Prophets? It is self-evident that the Prophets are the Educators of men and the Teachers of the human race. They come to bestow universal education upon humanity, to give humanity training, to uplift the human race from the abyss of despair and desolation and to enable man to attain the apogee of advancement and glory. The people are in darkness; the Prophets bring them into the realm of light. They are in a state of utter imperfection; the Prophets imbue them with perfections. The purpose of the prophetic mission is none other than the education and guidance of the people. Therefore, we must regard and be on the lookout for the man who is thus qualified--that is to say, any soul who proves to be the Educator of mankind and the Teacher of the human race is undoubtedly the Prophet of His age.

For example, let us review the events connected with the history of Moses--upon Him be peace! He dwelt in Midian at a time when the children of Israel were in captivity and bondage in the land of Egypt, subjected to every tyranny and severe oppression. They were illiterate and ignorant, undergoing cruel ordeals and experiences. They were in such a state of helplessness and impotence that it was proverbial to state that one Egyptian could overcome ten Israelites. At such a time as this and under such forbidding conditions Moses appeared and shone forth with a heavenly radiance. He saved Israel from the bondage of Pharaoh and released them from captivity. He led them out of the land of Egypt and into the Holy Land. They had been scattered and broken; He unified and disciplined them, conferred upon them the blessing of wisdom and knowledge. They had been slaves; He made them princes. They were ignorant; He made them learned. They were imperfect; He enabled them to attain perfection. In a word, He led them out of their condition of hopelessness and brought them to efficiency in the plane of confidence and valor. They became renowned throughout the ancient world until finally in the zenith and splendor of their new civilization the glory of the sovereignty of

Solomon was attained. Through the guidance and training of Moses these slaves and captives became the dominating people amongst the nations. Not only in physical and military superiority were they renowned, but in all the degrees of arts, letters and refinement their fame was widespread. Even the celebrated philosophers of Greece journeyed to Jerusalem in order to study with the Israelitish sages, and many were the lessons of philosophy and wisdom they received. Among these philosophers was the famous Socrates. He visited the Holy Land and studied with the prophets of Israel, acquiring principles of their philosophical teaching and a knowledge of their advanced arts and sciences. After his return to Greece he founded the system known as the unity of God. The Greek people rose against him, and at last he was poisoned in the presence of the king. Hippocrates and many other Greek philosophers sat at the feet of the learned Israelitish doctors and absorbed their expositions of wisdom and inner truth.

Inasmuch as Moses through the influence of His great mission was instrumental in releasing the Israelites from a low state of debasement and humiliation, establishing them in a station of prestige and glorification, disciplining and educating them, it is necessary for us to reach a fair and just judgment in regard to such a marvelous Teacher. For in this great accomplishment He stood single and alone. Could He have made such a change and brought about such a condition among these people without the sanction and assistance of a heavenly power? Could He have transformed a people from humiliation to glory without a holy and divine support?

None other than a divine power could have done this. Therein lies the proof of Prophethood because the mission of a Prophet is education of the human race such as this Personage accomplished, proving Him to be a mighty Prophet among the Prophets and His Book the very Book of God. This is a rational, direct and perfect proof.

In brief, Moses--upon Whom be peace!--founded the law of God, purified the morals of the people of Israel and gave them an impetus toward nobler and higher attainments. But after the departure of Moses, following the decline of the glory of Solomon's era and during the reign of Jeroboam there came a great change in this nation. The high ethical standards and spiritual perfections ceased to exist. Conditions and morals became corrupt, religion was debased, and the perfect principles of the Mosaic law were obscured in superstition and polytheism. War and strife arose among the tribes, and their unity was destroyed. The followers of

Jeroboam declared themselves rightful and valid in kingly succession, and the supporters of Rehoboam made the same claim. Finally, the tribes were torn asunder by hostility and hatred, the glory of Israel was eclipsed, and so complete was the degradation that a golden calf was set up as an object of worship in the city of Tyre. Thereupon God sent Elijah, the prophet, who redeemed the people, renewed the law of God and established an era of new life for Israel. History shows a still later change and transformation when this oneness and solidarity were followed by another dispersion of the tribes. Nebuchadnezzar, King of Babylon, invaded the Holy Land and carried away captive seventy thousand Israelites to Chaldea, where the greatest reverses, trials and suffering afflicted these unfortunate people. Then the prophets of God again reformed and reestablished the law of God, and the people in their humiliation again followed it. This resulted in their liberation, and under the edict of Cyrus, King of Persia, there was a return to the Holy City. Jerusalem and the Temple of Solomon were rebuilt, and the glory of Israel was restored. This lasted but a short time; the morality of the people declined, and conditions reached an extreme degree until the Roman general Titus took Jerusalem and razed it to its foundations. Pillage and conquest completed the desolation; Palestine became a waste and wilderness, and the Jews fled from the Holy Land of their ancestors. The cause of this disintegration and dispersion was the departure of Israel from the foundation of the law of God revealed by Moses--namely, the acquisition of divine virtues, morality, love, the development of arts and sciences and the spirit of the oneness of humanity.

I now wish you to examine certain facts and statements which are worthy of consideration. My purpose and intention is to remove from the hearts of men the religious enmity and hatred which have fettered them and to bring all religions into agreement and unity. Inasmuch as this hatred and enmity, this bigotry and intolerance are outcomes of misunderstandings, the reality of religious unity will appear when these misunderstandings are dispelled. For the foundation of the divine religions is one foundation. This is the oneness of revelation or teaching. But, alas, we have turned away from that foundation, holding tenaciously to various dogmatic forms and blind imitation of ancestral beliefs. This is the real cause of enmity, hatred and bloodshed in the world--the reason of alienation and estrangement among mankind. Therefore, I wish you to be very just and fair in your judgment of the following statements.

During the time that the people of Israel were being tossed and afflicted by the conditions I have named, Jesus Christ appeared among them. Jesus of Nazareth

was a Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced Him to be an enemy of Moses. They declared that He was the destroyer of the Mosaic laws and ordinances. Let us examine the facts as they are, investigate the truth and reality in order to arrive at a true opinion and conclusion. For a completely fair opinion upon this question we must lay aside all we have and investigate independently. This Personage, Jesus Christ, declared Moses to have been the Prophet of God and pronounced all the prophets of Israel as sent from God. He proclaimed the Torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is an historical fact that during a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact, during that period the name and history of Moses were confined to the boundaries of Palestine and the Torah was a book well known only in that country. ***But through Christ, through the blessing of the New Testament of Jesus Christ, the Old Testament, the Torah, was translated into six hundred different tongues and spread throughout the world. It was through Christianity that the Torah reached Persia. Before that time there was no knowledge in that country of such a book, but Christ caused its spread and acceptance.*** *Through Him the name of Moses was elevated and revered. He was instrumental in publishing the name and greatness of the Israelitish prophets, and He proved to the world that the Israelites constituted the people of God. Which of the kings of Israel could have accomplished this?* ***Were it not for Jesus Christ, would the Bible, the Torah have reached this land of America? Would the name of Moses be spread throughout the world? Refer to history.*** *Everyone knows that when Christianity was spread, there was a simultaneous spread of the knowledge of Judaism and the Torah.* ***Throughout the length and breadth of Persia there was not a single volume of the Old Testament until the religion of Jesus Christ caused it to appear everywhere so that today the Holy Bible is a household book in that country.*** *It is evident, then, that Christ was a friend of Moses, that He loved and believed in Moses; otherwise, He would not have commemorated His name and Prophethood. This is self-evident. Therefore, Christians and Jews should have the greatest love for each other because the Founders of these two great religions have been in perfect agreement in Book and teaching. Their followers should be likewise.*

We have already stated the valid proofs of Prophethood. We find the very evidences of the validity of Moses were witnessed and duplicated in Christ. Christ was also a unique and single Personage born of the lineage of Israel. By the power

of His Word He was able to unite people of the Roman, Greek, Chaldean, Egyptian and Assyrian nations. Whereas they had been cruel, bloodthirsty and hostile, killing, pillaging and taking each other captive, He cemented them together in a perfect bond of unity and love. He caused them to agree and become reconciled. Such mighty effects were the results of the manifestation of one single Soul. This proves conclusively that Christ was assisted by God. Today all Christians admit and believe that Moses was a Prophet of God. They declare that His Book was the Book of God, that the prophets of Israel were true and valid and that the people of Israel constituted the people of God. What harm has come from this? What harm could come from a statement by the Jews that Jesus was also a Manifestation of the Word of God? Have the Christians suffered for their belief in Moses? Have they experienced any loss of religious enthusiasm or witnessed any defeat in their religious belief by declaring that Moses was a Prophet of God, that the Torah was a Book of God and that all the prophets of Israel were prophets of God? It is evident that no loss comes from this. And now it is time for the Jews to declare that Christ was the Word of God, and then this enmity between two great religions will pass away. For two thousand years this enmity and religious prejudice have continued. Blood has been shed, ordeals have been suffered. These few words will remedy the difficulty and unite two great religions. What harm could follow this: that just as the Christians glorify and praise the name of Moses, likewise the Jews should commemorate the name of Christ, declare Him to be the Word of God and consider Him as one of the chosen Messengers of God?

A few words concerning the Qur'án and the Muslims: *When Muhammad appeared, He spoke of Moses as the great Man of God. In the Qur'án He refers to the sayings of Moses in seven different places, proclaims Him a Prophet and the possessor of a Book, the Founder of the law and the Spirit of God. He said, "Whosoever believes in Him is acceptable in the estimation of God, and whosoever shuns Him or any of the prophets is rejected of God." Even in conclusion He calls upon His own relatives, saying, "Why have ye shunned and not believed in Moses? Why have ye not acknowledged the Torah? Why have ye not believed in the Jewish prophets?" In a certain surih of the Qur'án He mentions the names of twenty-eight of the prophets of Israel, praising each and all of them. To this great extent He has ratified and commended the prophets and religion of Israel. The purport is this: that Muhammad praised and glorified Moses and confirmed Judaism. He declared that whosoever denies Moses is contaminated and even if he repents, his repentance will not be accepted. He pronounced His own relatives*

infidels and impure because they had denied the prophets. He said, "Because you have not believed in Christ, because you have not believed in Moses, because you have not believed in the Gospels, you are infidels and contaminated." In this way Muhammad has praised the Torah, Moses, Christ and the prophets of the past. He appeared amongst the Arabs, who were a people nomadic and illiterate, barbarous in nature and bloodthirsty. He guided and trained them until they attained a high degree of development. Through His education and discipline they rose from the lowest levels of ignorance to the heights of knowledge, becoming masters of erudition and philosophy. We see, therefore that the proofs applicable to one Prophet are equally applicable to another.

In conclusion, since the Prophets themselves, the Founders, have loved, praised and testified of each other, why should we disagree and be alienated? God is one. He is the Shepherd of all. We are His sheep and, therefore, should live together in love and unity. We should manifest the spirit of justness and goodwill toward each other. Shall we do this, or shall we censure and pronounce anathema, praising ourselves and condemning all others? What possible good can come from such attitude and action? On the contrary, nothing but enmity and hatred, injustice and inhumanity can possibly result. Has not this been the greatest cause of bloodshed, woe and tribulation in the past?

Praise be to God! You are living in a land of freedom. You are blessed with men of learning, men who are well versed in the comparative study of religions. You realize the need of unity and know the great harm which comes from prejudice and superstition. I ask you, is not fellowship and brotherhood preferable to enmity and hatred in society and community? The answer is self-evident. Love and fellowship are absolutely needful to win the good pleasure of God, which is the goal of all human attainment. We must be united. We must love each other. We must ever praise each other. We must bestow commendation upon all people, thus removing the discord and hatred which have caused alienation amongst men. Otherwise, the conditions of the past will continue, praising ourselves and condemning others; religious wars will have no end, and religious prejudice, the prime cause of this havoc and tribulation, will increase. This must be abandoned, and the way to do it is to investigate the reality which underlies all the religions. This underlying reality is the love of humanity. For God is one and humanity is one, and the only creed of the Prophets is love and unity.

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Comments

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> *Talk given 8 November 1912*

Talk at Eighth Street Temple, Synagogue

Washington, D. C.

Notes by Joseph H. Hannen

God is one, the effulgence of God is one, and humanity constitutes the servants of that one God. God is kind to all. He creates and provides for all, and all are under His care and protection. The Sun of Truth, the Word of God, shines upon all mankind; the divine cloud pours down its precious rain; the gentle zephyrs of His mercy blow, and all humanity is submerged in the ocean of His eternal justice and loving-kindness. God has created mankind from the same progeny in order that they may associate in good fellowship, exercise love toward each other and live together in unity and brotherhood.

But we have acted contrary to the will and good pleasure of God. We have been the cause of enmity and disunion. We have separated from each other and risen against each other in opposition and strife. How many have been the wars between peoples and nations! What bloodshed! Numberless are the cities and homes which have been laid waste. All of this has been contrary to the good pleasure of God, for He hath willed love for humanity. He is clement and merciful to all His creatures. He hath ordained amity and fellowship amongst men.

Most regrettable of all is the state of difference and divergence we have created between each other in the name of religion, imagining that a paramount duty in our religious belief is that of alienation and estrangement, that we should shun each other and consider each other contaminated with error and infidelity. In reality, the foundations of the divine religions are one and the same. The differences which have arisen between us are due to blind imitations of dogmatic beliefs and adherence to ancestral forms of worship. Abraham was the founder of reality. Moses, Christ, Muhammad were the manifestations of reality. ***Bahá'u'lláh was the glory of reality. This is not simply an assertion; it will be proved.***

Let me ask your closest attention in considering this subject. ***The divine religions embody two kinds of ordinances. First,*** *there are those which constitute essential, or spiritual, teachings of the Word of God. These are faith in God, the acquirement of the virtues which characterize perfect manhood, praiseworthy moralities, the acquisition of the bestowals and bounties emanating*

from the divine effulgences--in brief, the ordinances which concern the realm of morals and ethics. This is the fundamental aspect of the religion of God, and this is of the highest importance because knowledge of God is the fundamental requirement of man. Man must comprehend the oneness of Divinity. He must come to know and acknowledge the precepts of God and realize for a certainty that the ethical development of humanity is dependent upon religion. He must get rid of all defects and seek the attainment of heavenly virtues in order that he may prove to be the image and likeness of God. It is recorded in the Holy Bible that God said, "Let us make man in our image, after our likeness." It is self-evident that the image and likeness mentioned do not apply to the form and semblance of a human being because the reality of Divinity is not limited to any form or figure. Nay, rather, the attributes and characteristics of God are intended. Even as God is pronounced to be just, man must likewise be just. As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity. As God is loyal and truthful, man must show forth the same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the image and likeness of God constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes. This is the essential foundation of all the divine religions, the reality itself, common to all. Abraham promulgated this; Moses proclaimed it. Christ and all the Prophets upheld this standard and aspect of divine religion.

***Second,** there are laws and ordinances which are temporary and nonessential. These concern human transactions and relations. They are accidental and subject to change according to the exigencies of time and place. These ordinances are neither permanent nor fundamental. For instance, during the time of Noah it was expedient that seafood be considered as lawful; therefore, God commanded Noah to partake of all marine animal life. During the time of Moses this was not in accordance with the exigencies of Israel's existence; therefore, a second command was revealed partly abrogating the law concerning marine foods. During the time of Abraham--upon Him be peace!--camel's milk was considered a lawful and acceptable food; likewise, the flesh of the camel; but during Jacob's time, because of a certain vow He made, this became unlawful. These are nonessential, temporary laws. In the Holy Bible there are certain commandments which according to those bygone times constituted the very spirit of the age, the very light of that period. For example, according to the law of the Torah if a man committed theft of a certain amount, they cut off his hand. Is it practicable and reasonable in this present day to cut off a man's hand for the theft of a dollar? In*

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Let me ask: What is the purpose of Prophethood? Why has God sent the Prophets? It is self-evident that the Prophets are the Educators of men and the Teachers of the human race. They come to bestow universal education upon humanity, to give humanity training, to uplift the human race from the abyss of despair and desolation and to enable man to attain the apogee of advancement and glory. The people are in darkness; the Prophets bring them into the realm of light. They are in a state of utter imperfection; the Prophets imbue them with perfections. The purpose of the prophetic mission is none other than the education and guidance of the people. Therefore, we must regard and be on the lookout for the man who is thus qualified--that is to say, any soul who proves to be the Educator of mankind and the Teacher of the human race is undoubtedly the Prophet of His age.

For example, let us review the events connected with the history of Moses--upon Him be peace! He dwelt in Midian at a time when the children of Israel were in captivity and bondage in the land of Egypt, subjected to every tyranny and severe oppression. They were illiterate and ignorant, undergoing cruel ordeals and experiences. They were in such a state of helplessness and impotence that it was proverbial to state that one Egyptian could overcome ten Israelites. At such a time as this and under such forbidding conditions Moses appeared and shone forth with a heavenly radiance. He saved Israel from the bondage of Pharaoh and released

them from captivity. He led them out of the land of Egypt and into the Holy Land. They had been scattered and broken; He unified and disciplined them, conferred upon them the blessing of wisdom and knowledge. They had been slaves; He made them princes. They were ignorant; He made them learned. They were imperfect; He enabled them to attain perfection. In a word, He led them out of their condition of hopelessness and brought them to efficiency in the plane of confidence and valor. They became renowned throughout the ancient world until finally in the zenith and splendor of their new civilization the glory of the sovereignty of Solomon was attained. Through the guidance and training of Moses these slaves and captives became the dominating people amongst the nations. Not only in physical and military superiority were they renowned, but in all the degrees of arts, letters and refinement their fame was widespread. Even the celebrated philosophers of Greece journeyed to Jerusalem in order to study with the Israelitish sages, and many were the lessons of philosophy and wisdom they received. Among these philosophers was the famous Socrates. He visited the Holy Land and studied with the prophets of Israel, acquiring principles of their philosophical teaching and a knowledge of their advanced arts and sciences. After his return to Greece he founded the system known as the unity of God. The Greek people rose against him, and at last he was poisoned in the presence of the king. Hippocrates and many other Greek philosophers sat at the feet of the learned Israelitish doctors and absorbed their expositions of wisdom and inner truth.

Inasmuch as Moses through the influence of His great mission was instrumental in releasing the Israelites from a low state of debasement and humiliation, establishing them in a station of prestige and glorification, disciplining and educating them, it is necessary for us to reach a fair and just judgment in regard to such a marvelous Teacher. For in this great accomplishment He stood single and alone. Could He have made such a change and brought about such a condition among these people without the sanction and assistance of a heavenly power? Could He have transformed a people from humiliation to glory without a holy and divine support?

None other than a divine power could have done this. Therein lies the proof of Prophethood because the mission of a Prophet is education of the human race such as this Personage accomplished, proving Him to be a mighty Prophet among the Prophets and His Book the very Book of God. This is a rational, direct and perfect proof.

In brief, Moses--upon Whom be peace!--founded the law of God, purified the morals of the people of Israel and gave them an impetus toward nobler and higher attainments. But after the departure of Moses, following the decline of the glory of Solomon's era and during the reign of Jeroboam there came a great change in this nation. The high ethical standards and spiritual perfections ceased to exist. Conditions and morals became corrupt, religion was debased, and the perfect principles of the Mosaic law were obscured in superstition and polytheism. War and strife arose among the tribes, and their unity was destroyed. The followers of Jeroboam declared themselves rightful and valid in kingly succession, and the supporters of Rehoboam made the same claim. Finally, the tribes were torn asunder by hostility and hatred, the glory of Israel was eclipsed, and so complete was the degradation that a golden calf was set up as an object of worship in the city of Tyre. Thereupon God sent Elijah, the prophet, who redeemed the people, renewed the law of God and established an era of new life for Israel. History shows a still later change and transformation when this oneness and solidarity were followed by another dispersion of the tribes. Nebuchadnezzar, King of Babylon, invaded the Holy Land and carried away captive seventy thousand Israelites to Chaldea, where the greatest reverses, trials and suffering afflicted these unfortunate people. Then the prophets of God again reformed and reestablished the law of God, and the people in their humiliation again followed it. This resulted in their liberation, and under the edict of Cyrus, King of Persia, there was a return to the Holy City. Jerusalem and the Temple of Solomon were rebuilt, and the glory of Israel was restored. This lasted but a short time; the morality of the people declined, and conditions reached an extreme degree until the Roman general Titus took Jerusalem and razed it to its foundations. Pillage and conquest completed the desolation; Palestine became a waste and wilderness, and the Jews fled from the Holy Land of their ancestors. The cause of this disintegration and dispersion was the departure of Israel from the foundation of the law of God revealed by Moses--namely, the acquisition of divine virtues, morality, love, the development of arts and sciences and the spirit of the oneness of humanity.

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During the time that the people of Israel were being tossed and afflicted by the conditions I have named, Jesus Christ appeared among them. Jesus of Nazareth was a Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced Him to be an enemy of Moses. They declared that He was the destroyer of the Mosaic laws and ordinances. Let us examine the facts as they are, investigate the truth and reality in order to arrive at a true opinion and conclusion. For a completely fair opinion upon this question we must lay aside all we have and investigate independently. This Personage, Jesus Christ, declared Moses to have been the Prophet of God and pronounced all the prophets of Israel as sent from God. He proclaimed the Torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is an historical fact that during a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact, during that period the name and history of Moses were confined to the boundaries of Palestine and the Torah was a book well known only in that country. ***But through Christ, through the blessing of the New Testament of Jesus Christ, the Old Testament, the Torah, was translated into six hundred different tongues and spread throughout the world. It was through Christianity that the Torah reached Persia. Before that time there was no knowledge in that country of such a book, but Christ caused its spread and acceptance.*** *Through Him the name of Moses was elevated and revered. He was instrumental in publishing the name and greatness of the Israelitish prophets, and He proved to the world that the Israelites constituted the people of God. Which of the kings of Israel could have accomplished this?* ***Were it not for Jesus Christ, would the Bible, the Torah have reached this land of America? Would the name of Moses be spread throughout the world? Refer to history.*** *Everyone knows that when Christianity was spread, there was a simultaneous spread of the knowledge of Judaism and the Torah.* ***Throughout the length and breadth of Persia there was not a single volume of the Old Testament until the religion of Jesus Christ caused it to appear everywhere so that today the Holy Bible is a household book in that country.*** *It is evident, then, that Christ*

was a friend of Moses, that He loved and believed in Moses; otherwise, He would not have commemorated His name and Prophethood. This is self-evident. Therefore, Christians and Jews should have the greatest love for each other because the Founders of these two great religions have been in perfect agreement in Book and teaching. Their followers should be likewise.

We have already stated the valid proofs of Prophethood. We find the very evidences of the validity of Moses were witnessed and duplicated in Christ. Christ was also a unique and single Personage born of the lineage of Israel. By the power of His Word He was able to unite people of the Roman, Greek, Chaldean, Egyptian and Assyrian nations. Whereas they had been cruel, bloodthirsty and hostile, killing, pillaging and taking each other captive, He cemented them together in a perfect bond of unity and love. He caused them to agree and become reconciled. Such mighty effects were the results of the manifestation of one single Soul. This proves conclusively that Christ was assisted by God. Today all Christians admit and believe that Moses was a Prophet of God. They declare that His Book was the Book of God, that the prophets of Israel were true and valid and that the people of Israel constituted the people of God. What harm has come from this? What harm could come from a statement by the Jews that Jesus was also a Manifestation of the Word of God? Have the Christians suffered for their belief in Moses? Have they experienced any loss of religious enthusiasm or witnessed any defeat in their religious belief by declaring that Moses was a Prophet of God, that the Torah was a Book of God and that all the prophets of Israel were prophets of God? It is evident that no loss comes from this. And now it is time for the Jews to declare that Christ was the Word of God, and then this enmity between two great religions will pass away. For two thousand years this enmity and religious prejudice have continued. Blood has been shed, ordeals have been suffered. These few words will remedy the difficulty and unite two great religions. What harm could follow this: that just as the Christians glorify and praise the name of Moses, likewise the Jews should commemorate the name of Christ, declare Him to be the Word of God and consider Him as one of the chosen Messengers of God?

A few words concerning the Qur'án and the Muslims: *When Muhammad appeared, He spoke of Moses as the great Man of God. In the Qur'án He refers to the sayings of Moses in seven different places, proclaims Him a Prophet and the possessor of a Book, the Founder of the law and the Spirit of God. He said, "Whosoever believes in Him is acceptable in the estimation of God, and whosoever shuns Him or any of the prophets is rejected of God." Even in conclusion He calls*

upon His own relatives, saying, "Why have ye shunned and not believed in Moses? Why have ye not acknowledged the Torah? Why have ye not believed in the Jewish prophets?" In a certain surih of the Qur'án He mentions the names of twenty-eight of the prophets of Israel, praising each and all of them. To this great extent He has ratified and commended the prophets and religion of Israel. The purport is this: that Muhammad praised and glorified Moses and confirmed Judaism. He declared that whosoever denies Moses is contaminated and even if he repents, his repentance will not be accepted. He pronounced His own relatives infidels and impure because they had denied the prophets. He said, "Because you have not believed in Christ, because you have not believed in Moses, because you have not believed in the Gospels, you are infidels and contaminated." In this way Muhammad has praised the Torah, Moses, Christ and the prophets of the past. He appeared amongst the Arabs, who were a people nomadic and illiterate, barbarous in nature and bloodthirsty. He guided and trained them until they attained a high degree of development. Through His education and discipline they rose from the lowest levels of ignorance to the heights of knowledge, becoming masters of erudition and philosophy. We see, therefore that the proofs applicable to one Prophet are equally applicable to another.

In conclusion, since the Prophets themselves, the Founders, have loved, praised and testified of each other, why should we disagree and be alienated? God is one. He is the Shepherd of all. We are His sheep and, therefore, should live together in love and unity. We should manifest the spirit of justness and goodwill toward each other. Shall we do this, or shall we censure and pronounce anathema, praising ourselves and condemning all others? What possible good can come from such attitude and action? On the contrary, nothing but enmity and hatred, injustice and inhumanity can possibly result. Has not this been the greatest cause of bloodshed, woe and tribulation in the past?

Praise be to God! You are living in a land of freedom. You are blessed with men of learning, men who are well versed in the comparative study of religions. You realize the need of unity and know the great harm which comes from prejudice and superstition. I ask you, is not fellowship and brotherhood preferable to enmity and hatred in society and community? The answer is self-evident. Love and fellowship are absolutely needful to win the good pleasure of God, which is the goal of all human attainment. We must be united. We must love each other. We must ever praise each other. We must bestow commendation upon all people, thus removing the discord and hatred which have caused alienation amongst men.

> *Otherwise, the conditions of the past will continue, praising ourselves and condemning others; religious wars will have no end, and religious prejudice, the prime cause of this havoc and tribulation, will increase. This must be abandoned, and the way to do it is to investigate the reality which underlies all the religions. This underlying reality is the love of humanity. For God is one and humanity is one, and the only creed of the Prophets is love and unity.*

Comments

November 8. On this date in 1912, 'Abdu'l-Bahá stated "Throughout the length and breadth of Persia there was not a single volume of the Old Testament until the religion of Jesus Christ caused it to appear everywhere so that today the Holy Bible is a household book in that country."

Original file: 0721.html (position #138)

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> *Talk given 8 November 1912*

Talk at Eighth Street Temple, Synagogue

Washington, D. C.

Notes by Joseph H. Hannen

God is one, the effulgence of God is one, and humanity constitutes the servants of that one God. God is kind to all. He creates and provides for all, and all are under His care and protection. The Sun of Truth, the Word of God, shines upon all mankind; the divine cloud pours down its precious rain; the gentle zephyrs of His mercy blow, and all humanity is submerged in the ocean of His eternal justice and loving-kindness. God has created mankind from the same progeny in order that they may associate in good fellowship, exercise love toward each other and live together in unity and brotherhood.

But we have acted contrary to the will and good pleasure of God. We have been the cause of enmity and disunion. We have separated from each other and risen against each other in opposition and strife. How many have been the wars between peoples and nations! What bloodshed! Numberless are the cities and homes which have been laid waste. All of this has been contrary to the good pleasure of God, for He hath willed love for humanity. He is clement and merciful to all His creatures. He hath ordained amity and fellowship amongst men.

Most regrettable of all is the state of difference and divergence we have created between each other in the name of religion, imagining that a paramount duty in our religious belief is that of alienation and estrangement, that we should shun each other and consider each other contaminated with error and infidelity. In reality, the foundations of the divine religions are one and the same. The differences which have arisen between us are due to blind imitations of dogmatic beliefs and adherence to ancestral forms of worship. Abraham was the founder of reality. Moses, Christ, Muhammad were the manifestations of reality. ***Bahá'u'lláh was the glory of reality. This is not simply an assertion; it will be proved.***

Let me ask your closest attention in considering this subject. ***The divine religions embody two kinds of ordinances. First,*** *there are those which constitute essential, or spiritual, teachings of the Word of God. These are faith in God, the acquirement of the virtues which characterize perfect manhood, praiseworthy moralities, the acquisition of the bestowals and bounties emanating*

from the divine effulgences--in brief, the ordinances which concern the realm of morals and ethics. This is the fundamental aspect of the religion of God, and this is of the highest importance because knowledge of God is the fundamental requirement of man. Man must comprehend the oneness of Divinity. He must come to know and acknowledge the precepts of God and realize for a certainty that the ethical development of humanity is dependent upon religion. He must get rid of all defects and seek the attainment of heavenly virtues in order that he may prove to be the image and likeness of God. It is recorded in the Holy Bible that God said, "Let us make man in our image, after our likeness." It is self-evident that the image and likeness mentioned do not apply to the form and semblance of a human being because the reality of Divinity is not limited to any form or figure. Nay, rather, the attributes and characteristics of God are intended. Even as God is pronounced to be just, man must likewise be just. As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity. As God is loyal and truthful, man must show forth the same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the image and likeness of God constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes. This is the essential foundation of all the divine religions, the reality itself, common to all. Abraham promulgated this; Moses proclaimed it. Christ and all the Prophets upheld this standard and aspect of divine religion.

***Second,** there are laws and ordinances which are temporary and nonessential. These concern human transactions and relations. They are accidental and subject to change according to the exigencies of time and place. These ordinances are neither permanent nor fundamental. For instance, during the time of Noah it was expedient that seafood be considered as lawful; therefore, God commanded Noah to partake of all marine animal life. During the time of Moses this was not in accordance with the exigencies of Israel's existence; therefore, a second command was revealed partly abrogating the law concerning marine foods. During the time of Abraham--upon Him be peace!--camel's milk was considered a lawful and acceptable food; likewise, the flesh of the camel; but during Jacob's time, because of a certain vow He made, this became unlawful. These are nonessential, temporary laws. In the Holy Bible there are certain commandments which according to those bygone times constituted the very spirit of the age, the very light of that period. For example, according to the law of the Torah if a man committed theft of a certain amount, they cut off his hand. Is it practicable and reasonable in this present day to cut off a man's hand for the theft of a dollar? In*

the Torah there are ten ordinances concerning murder. Could these be made effective today? Unquestionably no; times have changed. According to the explicit text of the Bible if a man should change or break the law of the Sabbath or if he should touch fire on the Sabbath, he must be killed. Today such a law is abrogated. The Torah declares that if a man should speak a disrespectful word to his father, he should suffer the penalty of death. Is this possible of enforcement now? No; human conditions have undergone changes. Likewise, during the time of Christ certain minor ordinances conformable to that period were enforced.

It has been shown conclusively, therefore, that the foundation of the religion of God remains permanent and unchanging. It is that fixed foundation which ensures the progress and stability of the body politic and the illumination of humanity. It has ever been the cause of love and justice amongst men. It works for the true fellowship and unification of all mankind, for it never changes and is not subject to supersedure. The accidental, or nonessential, laws which regulate the transactions of the social body and everyday affairs of life are changeable and subject to abrogation.

Let me ask: What is the purpose of Prophethood? Why has God sent the Prophets? It is self-evident that the Prophets are the Educators of men and the Teachers of the human race. They come to bestow universal education upon humanity, to give humanity training, to uplift the human race from the abyss of despair and desolation and to enable man to attain the apogee of advancement and glory. The people are in darkness; the Prophets bring them into the realm of light. They are in a state of utter imperfection; the Prophets imbue them with perfections. The purpose of the prophetic mission is none other than the education and guidance of the people. Therefore, we must regard and be on the lookout for the man who is thus qualified--that is to say, any soul who proves to be the Educator of mankind and the Teacher of the human race is undoubtedly the Prophet of His age.

For example, let us review the events connected with the history of Moses--upon Him be peace! He dwelt in Midian at a time when the children of Israel were in captivity and bondage in the land of Egypt, subjected to every tyranny and severe oppression. They were illiterate and ignorant, undergoing cruel ordeals and experiences. They were in such a state of helplessness and impotence that it was proverbial to state that one Egyptian could overcome ten Israelites. At such a time as this and under such forbidding conditions Moses appeared and shone forth with a heavenly radiance. He saved Israel from the bondage of Pharaoh and released

them from captivity. He led them out of the land of Egypt and into the Holy Land. They had been scattered and broken; He unified and disciplined them, conferred upon them the blessing of wisdom and knowledge. They had been slaves; He made them princes. They were ignorant; He made them learned. They were imperfect; He enabled them to attain perfection. In a word, He led them out of their condition of hopelessness and brought them to efficiency in the plane of confidence and valor. They became renowned throughout the ancient world until finally in the zenith and splendor of their new civilization the glory of the sovereignty of Solomon was attained. Through the guidance and training of Moses these slaves and captives became the dominating people amongst the nations. Not only in physical and military superiority were they renowned, but in all the degrees of arts, letters and refinement their fame was widespread. Even the celebrated philosophers of Greece journeyed to Jerusalem in order to study with the Israelitish sages, and many were the lessons of philosophy and wisdom they received. Among these philosophers was the famous Socrates. He visited the Holy Land and studied with the prophets of Israel, acquiring principles of their philosophical teaching and a knowledge of their advanced arts and sciences. After his return to Greece he founded the system known as the unity of God. The Greek people rose against him, and at last he was poisoned in the presence of the king. Hippocrates and many other Greek philosophers sat at the feet of the learned Israelitish doctors and absorbed their expositions of wisdom and inner truth.

Inasmuch as Moses through the influence of His great mission was instrumental in releasing the Israelites from a low state of debasement and humiliation, establishing them in a station of prestige and glorification, disciplining and educating them, it is necessary for us to reach a fair and just judgment in regard to such a marvelous Teacher. For in this great accomplishment He stood single and alone. Could He have made such a change and brought about such a condition among these people without the sanction and assistance of a heavenly power? Could He have transformed a people from humiliation to glory without a holy and divine support?

None other than a divine power could have done this. Therein lies the proof of Prophethood because the mission of a Prophet is education of the human race such as this Personage accomplished, proving Him to be a mighty Prophet among the Prophets and His Book the very Book of God. This is a rational, direct and perfect proof.

In brief, Moses--upon Whom be peace!--founded the law of God, purified the morals of the people of Israel and gave them an impetus toward nobler and higher attainments. But after the departure of Moses, following the decline of the glory of Solomon's era and during the reign of Jeroboam there came a great change in this nation. The high ethical standards and spiritual perfections ceased to exist. Conditions and morals became corrupt, religion was debased, and the perfect principles of the Mosaic law were obscured in superstition and polytheism. War and strife arose among the tribes, and their unity was destroyed. The followers of Jeroboam declared themselves rightful and valid in kingly succession, and the supporters of Rehoboam made the same claim. Finally, the tribes were torn asunder by hostility and hatred, the glory of Israel was eclipsed, and so complete was the degradation that a golden calf was set up as an object of worship in the city of Tyre. Thereupon God sent Elijah, the prophet, who redeemed the people, renewed the law of God and established an era of new life for Israel. History shows a still later change and transformation when this oneness and solidarity were followed by another dispersion of the tribes. Nebuchadnezzar, King of Babylon, invaded the Holy Land and carried away captive seventy thousand Israelites to Chaldea, where the greatest reverses, trials and suffering afflicted these unfortunate people. Then the prophets of God again reformed and reestablished the law of God, and the people in their humiliation again followed it. This resulted in their liberation, and under the edict of Cyrus, King of Persia, there was a return to the Holy City. Jerusalem and the Temple of Solomon were rebuilt, and the glory of Israel was restored. This lasted but a short time; the morality of the people declined, and conditions reached an extreme degree until the Roman general Titus took Jerusalem and razed it to its foundations. Pillage and conquest completed the desolation; Palestine became a waste and wilderness, and the Jews fled from the Holy Land of their ancestors. The cause of this disintegration and dispersion was the departure of Israel from the foundation of the law of God revealed by Moses--namely, the acquisition of divine virtues, morality, love, the development of arts and sciences and the spirit of the oneness of humanity.

I now wish you to examine certain facts and statements which are worthy of consideration. My purpose and intention is to remove from the hearts of men the religious enmity and hatred which have fettered them and to bring all religions into agreement and unity. Inasmuch as this hatred and enmity, this bigotry and intolerance are outcomes of misunderstandings, the reality of religious unity will appear when these misunderstandings are dispelled. For the foundation of the

divine religions is one foundation. This is the oneness of revelation or teaching. But, alas, we have turned away from that foundation, holding tenaciously to various dogmatic forms and blind imitation of ancestral beliefs. This is the real cause of enmity, hatred and bloodshed in the world--the reason of alienation and estrangement among mankind. Therefore, I wish you to be very just and fair in your judgment of the following statements.

During the time that the people of Israel were being tossed and afflicted by the conditions I have named, Jesus Christ appeared among them. Jesus of Nazareth was a Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced Him to be an enemy of Moses. They declared that He was the destroyer of the Mosaic laws and ordinances. Let us examine the facts as they are, investigate the truth and reality in order to arrive at a true opinion and conclusion. For a completely fair opinion upon this question we must lay aside all we have and investigate independently. This Personage, Jesus Christ, declared Moses to have been the Prophet of God and pronounced all the prophets of Israel as sent from God. He proclaimed the Torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is an historical fact that during a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact, during that period the name and history of Moses were confined to the boundaries of Palestine and the Torah was a book well known only in that country. ***But through Christ, through the blessing of the New Testament of Jesus Christ, the Old Testament, the Torah, was translated into six hundred different tongues and spread throughout the world. It was through Christianity that the Torah reached Persia. Before that time there was no knowledge in that country of such a book, but Christ caused its spread and acceptance.*** *Through Him the name of Moses was elevated and revered. He was instrumental in publishing the name and greatness of the Israelitish prophets, and He proved to the world that the Israelites constituted the people of God. Which of the kings of Israel could have accomplished this?* ***Were it not for Jesus Christ, would the Bible, the Torah have reached this land of America? Would the name of Moses be spread throughout the world? Refer to history.*** *Everyone knows that when Christianity was spread, there was a simultaneous spread of the knowledge of Judaism and the Torah.* ***Throughout the length and breadth of Persia there was not a single volume of the Old Testament until the religion of Jesus Christ caused it to appear everywhere so that today the Holy Bible is a household book in that country.*** *It is evident, then, that Christ*

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A few words concerning the Qur'án and the Muslims: *When Muhammad appeared, He spoke of Moses as the great Man of God. In the Qur'án He refers to the sayings of Moses in seven different places, proclaims Him a Prophet and the possessor of a Book, the Founder of the law and the Spirit of God. He said, "Whosoever believes in Him is acceptable in the estimation of God, and whosoever shuns Him or any of the prophets is rejected of God." Even in conclusion He calls*

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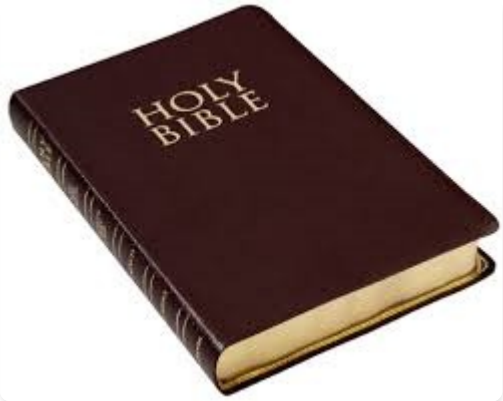

Comments

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Original file: 0719.html (position #136)

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Original file: 0718.html (position #135)

November 9. On this date in 1912, 'Abdu'l-Bahá said (also here) "When you [the Jewish people] glorify and honor the memory of Christ, rest assured that the Christians will take your hands in real fellowship. All difficulty, hesitancy and restraint will vanish. Consider the troubles and persecutions heaped upon you in Russia for your fanaticism of unbelief...But your declaration that Christ was the Word of God will end all such trouble. My advice is that in order to become honorable, protected and secure among the nations of the world, in order that the Christians may love and safeguard the Israelitish people, you should be willing to announce your belief in Christ, the Word of God. This is a complete statement; there is nothing more. Is it not thoughtless, ignorant prejudice which restrains you from

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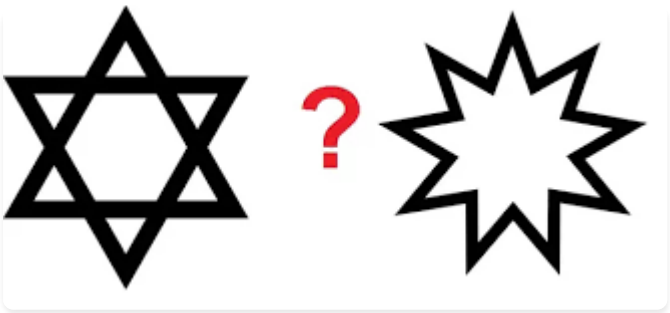
> *(The Promulgation of Universal Peace: Talks Delivered by 'Abdu'l-Bahá during His Visit to the United States and Canada in 1912 rev. ed. (Wilmette: Bahá'í Publishing Trust, 1982), p. 414)*



Comments

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Comments

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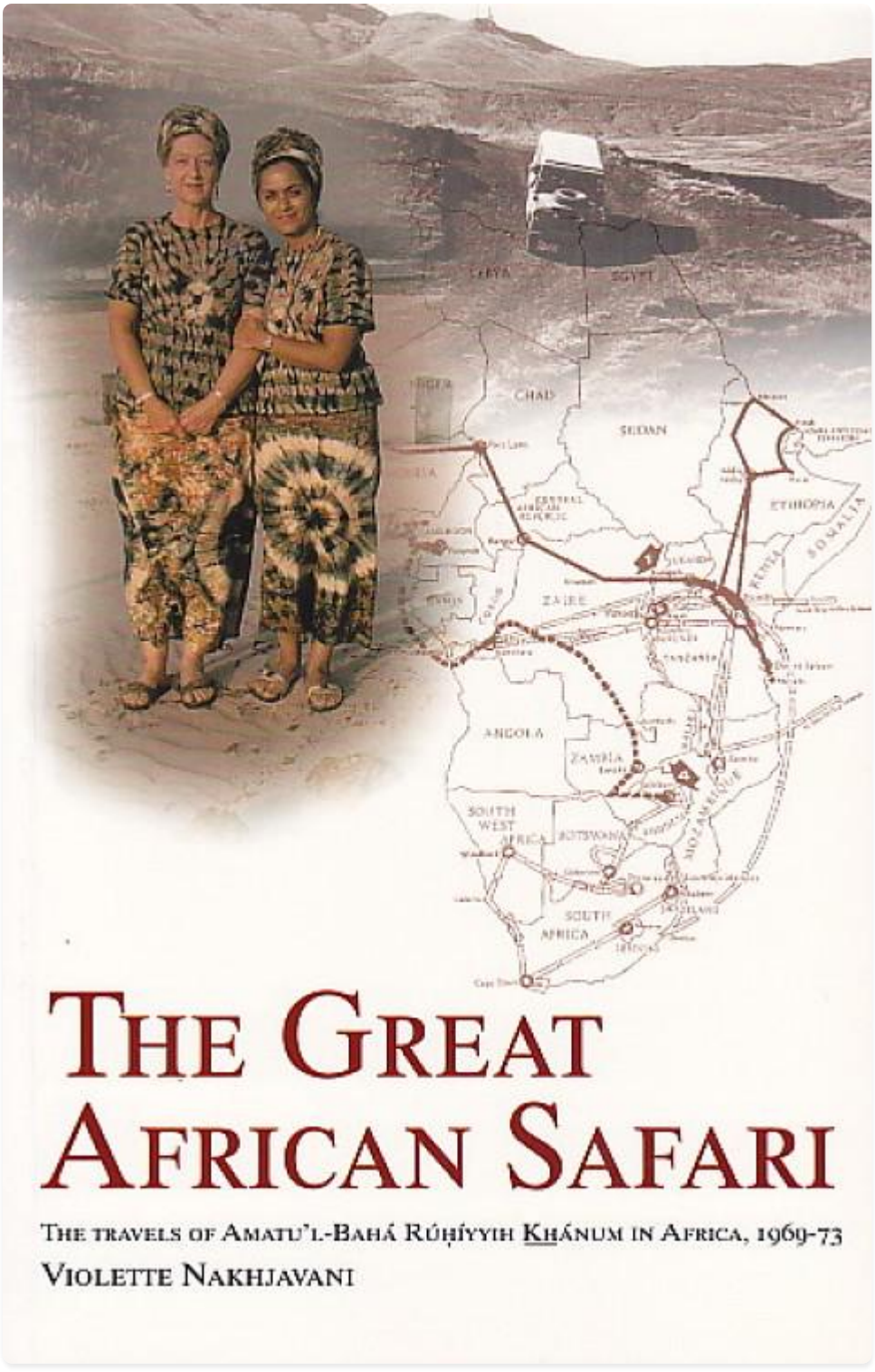
Original file: 0716.html (position #133)

November 9. On this date in 1969, Amatu'l-Bahá Rúhíyyih Khánum arrived in Addis Ababa where she gave a lecture at the Rotary Club and "a dinner in her honor was given by His Excellency the Israeli Ambassador, to which members of diplomatic corps and other distinguished guests were invited."

From Shoghi Effendi's death in 1957 until her own death in 2000, Amatu'l-Bahá Rúhíyyih Khánum traveled to over 185 countries and territories.

As documented in Violette Nakhjavani's *The Great Safari of Hand of the Cause Rúhíyyih Khánum*...

> *Our precious experiences in Ethiopia were drawing to a close. We flew off, on a brilliant sunny morning, from the high plateau on which Asmara nestles, and leaving the white city amidst its green trees proceeded with Dr. Neiderreiter and his wife to the ancient capital of Axum, where we parted reluctantly. It was Rúḥíyyih Khánum's intention to see at least a few of the historic places in so historic a land, and after half a day in Axum and two days in Lalibela we joined the Bahá'ís once again; this time in Gondar, another historic city, but one that now has special connotations for the Faith, as it is here that not long ago ten of the believers were severely beaten by a pack of drunkards and mistakenly hauled off to jail in the belief they were disturbing the peace. The misunderstanding and false accusations were soon straightened out on strict orders being received from the Capital to free the Bahá'ís; but the priest-inspired persecution served a useful purpose, for one of the priesthood went and inquired about the Faith and promptly accepted it. He was not the only new believer as a result of this local uproar.*
>
> *Upon our return to Addis Ababa on November 9, we were again caught up in a whirl of activity. A lecture was given by Rúḥíyyih Khánum at the regular weekly Rotary Club luncheon; a dinner in her honor was given by His Excellency the Israeli Ambassador, to which members of diplomatic corps and other distinguished guests were invited.*
>
> *She spoke three nights running at the Ḥaẓíratu'l-Quds to the Bahá'í ladies, the Bahá'í youth, and on the occasion of the anniversary of Bahá'u'lláh's Birthday, November 12, as well as the Addis Ababa Community banquet at the airport restaurant. A long, last, happy day with many of the Addis Ababa believers and friends was spent visiting the Bahá'ís in Sabeta and lunching on the way back to Addis Ababa in the hospitable home of one of the friends. A last reception was given in her honor, before the departure next day for Nairobi, at which some cabinet ministers and other prominent people were present.*


LIBYA
EGYPT
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SUDAN
ETHIOPIA
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ZAMBIA
SOUTH WEST AFRICA
BOTSWANA
SOUTH AFRICA
THE GREAT AFRICAN SAFARI
THE TRAVELS OF AMATU'L-BAHÁ RÚḤÍYYIH KHÁNUM IN AFRICA, 1969-73
VIOLETTE NAKHJAVANI

Comments

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The Brazilian state of Amapá has its own Knights (for Portuguese Guiana), while the other Brazilian states are Knightless.

Crete and Rhodes have Knights distinct from the Knights of mainland Greece, yet other Greek islands, like Santorini and Samos, are Knightless.

Key West has its own Knight, yet the other Florida Keys are Knightless.

Tiny islands, like Grand Manan, have their own Knights. St. Thomas Island has its own

Knight, yet the remaining Leeward Islands have one set of Knights, representing numerous politically and geographically independent islands. Similarly, the Windward Islands have one set of Knights, representing numerous politically and geographically independent islands.

Obituary: Knight of Baha'u'llah Mary Zabolotny McCulloch by Universal House of Justice, Kenneth McCulloch, and National Spiritual Assembly of the Bahá'ís of the United States compiled by Kenneth C. McCulloch. 1996 "The Universal House of Justice was deeply saddened to learn from your email message transmitted on 8 January 1996 of the passing of your dear wife, Knight of Bahá'u'lláh Mary Zabolotny McCulloch. You are assured of its ardent prayers at the Sacred Threshold for the progress of her soul in the Abha Kingdom. It will also pray on your behalf and that of Laura, that you both may be strengthened and comforted at this difficult time." The above message was received from the Supreme Body of the Bahá'í Faith, on receiving news of the passing of Knight of Bahá'u'lláh Mary McCulloch. Here is her story. In our joint memoirs, she wrote: "Back in 1918, in the early hours of a frosty November morning, on November the ninth, a baby girl was born in Winnipeg. Her parents, Michael and Theodora [Olinyk] Zabolotny, were of Ukrainian lineage, from those parts of Ukraine that had been annexed by Austria-Hungary and Russia, respectively. That little girl was later to be known as Mary Zabolotny, and her parents had come to this new land, Canada, by ship across the Atlantic Ocean, to make a new home for themselves in the cold and apparently inhospitable city of Winnipeg. They met and were married there; my father being at the time twenty-two and my mother not quite eighteen. Their wedding day was a cold January 19th, 1915. My brother was born on November 11, 1916, and was given the name Vladimir; later he was called Walter, because it was shorter and easier for the teachers at school to pronounce (and spell). The last name usually had to be spelled out also, as it was meaningless to the teachers, although in Ukrainian it was a common name meaning `over or beyond the marshes'.

"Except for the occasional children's squabble, we were a happy family, and if my father and mother had their arguments, I was always the peace-maker, and had developed a talent for settling their disputes. At a very early age I had also developed a talent for drawing. At the age of seven I joined the library, and gained a love of books. My parents taught us the love of art, music and poetry, and emphasized many a time the importance of getting a good education, of which they had been deprived themselves. They had left their homes so early in their lives and had to struggle to earn a living in a new and strange land, where they had had to learn English to subsist. Therefore, my father taught himself to read and speak English, with help from those he worked with, and from his children. He worked in lumber camps and for the Canadian National Railways. He sold Ukrainian books in his

spare time, which resulted in our acquiring a collection of Ukrainian novels, history and poetry, which my mother loved to read to us. Some of these we still have. I remember the concerts every Sunday evening, when we were expected to get up on the stage and recite poems and sing in the choir or take part in little plays or dramas, in the Ukrainian language, also the dancing, which seemed to satisfy an artistic urge to express myself in that form. When we attended public school, at Michael Faraday school, we were not allowed to forget our own language, and had to attend classes in Ukrainian after four o'clock; this was at times wearisome, but it helped retain our identity. The children on our street were of various backgrounds, English, Scottish, Welsh, German, Jewish and Polish. In fact, Mother had a Jewish friend who assisted her as midwife when I was born, as doctors were scarce, and there was no Medicare at that time."

Mary's education was completed in Winnipeg. After elementary and high school, she entered Wesley College (now the University of Winnipeg) at age 15. For her second year she transferred to the University of Manitoba. Finally, she went to the Winnipeg Art School. "At that time, LeMoine Fitzgerald was the Principal of the School, and a most understanding and wise teacher, whose students adored him. He had been a member of the `Group of Seven' artists, who had become famous for finding new ways of expressing Canadian art."

After she graduated, she worked in commercial art for a while. "At that time I was also going back to Art School, for some refresher courses in drawing and painting from life. There I met a fellow artist, Frances Boyce, who was at the time also working as a commercial artist."

Mary and Frances travelled in Yukon and Alaska for several years, paying their way by working at whatever jobs were available, or by selling some of their paintings. Their adventures and experiences are far too numerous to detail here. "I then went home to Winnipeg. After these painting trips were finished, and I was back home in Winnipeg, I began to search for a way of life that would approach what my spirit craved, although at the time I did not know what that was.

"I do not recall exactly when my dream happened. Many years ago I had dreamt about the feast spread in our home, and the King and Queen and many guests visiting us. I remember well the table bountifully spread with good food, and the bejewelled wraps of the guests. The Queen beckoned to me, and asked me to fetch her wrap from the closet. In the closet were many garments, studded with jewels. Some of the furs were colored, in purple, etc. There was a crimson evening gown hanging upside-down. I wondered at this, and thought, Is this mine?' Many years later, after becoming a Bahá'í I had

read the Tablet of Ahmad (which opens with the words "He is the King, the All-Knowing, the Wise! Lo, the Nightingale of Paradise ...") one evening, and some of the truth of the dream dawned upon me. He is the King' - meant God - and a new Revelation - the Nightingale was Bahá'u'lláh."

"Then, in 1951, a friend from my Art School days, Leonard Woods, sent me a pamphlet on the Bahá'í Faith, saying he thought I would be interested. That was all he said, but after reading the Principles, and a little of the history of the Faith, it seemed to me that I had at last found the Truth, and was ready to support these Principles, but I needed to know more about them. Leonard had said that a friend would contact me, as he was in Vancouver himself. I waited three months and no one contacted me. Then Leonard came from Vancouver to Winnipeg on a holiday. He asked me if I would like to attend a fireside at the home of Angus Cowan, a Winnipeg Bahá'í businessman; he was working for IBM at the time. That was to be a Friday night I would never forget, as this was my first contact with Bahá'ís. Young people met there every Friday to discuss various aspects of the Faith. Angus and Bobby Cowan were very kind and hospitable, sharing much fun and laughter, and with radiant hearts making everyone feel that they were wanted and respected. Many speakers came to that house to talk about some aspect of the Faith, including Glen Eyford and Jamie Bond, both of whom later served on the National Spiritual Assembly of the Bahá'ís of Canada."

Here is the letter received from the National Spiritual Assembly, which summarizes very well the services Mary offered the Faith:

"To the family and friends of Mrs. Mary McCulloch "Dearly-loved Friends,

"We were most deeply grieved to learn of the passing of Mrs. Mary McCulloch, and extend heartfelt condolences to her husband Ken, their daughter Laura and her family, and Mary's many friends. Although we mourn the loss of Mary's physical presence, we are comforted in the knowledge that she has been freed from the limitations of this earthly existence, to soar in other worlds of God.

"Mary's ardent love for the Faith and commitment to its principles was evidenced by the generosity of her response to its needs. For over four decades, Mary served with exemplary dedication. When she arose to settle in Anticosti Island in 1956, she joined that small band of Bahá'ís around the world who had achieved the honour of being named `Knight of Bahá'u'lláh' by the beloved Guardian. This was the crowning laurel in a life that was characterized by a spirit of loving service.

"In addition to earning the title "Knight of Bahá'u'lláh," future Bahá'í historians will record, with joy and gratitude, her many contributions to the growth and development of the Faith in Canada. Within months of her enrollment as a Bahá'í, she helped form the first Spiritual Assembly in Saskatoon, Saskatchewan. This was followed shortly by her assisting with the formation of Spiritual Assemblies in several localities in the province of Quebec, and then by her service in Anticosti. For over twenty years, she served in Baker Lake with her husband Ken and their dearly-loved daughter Laura, where the McCullochs established Bahá'í House, promoted translation of Bahá'í materials into Inuktitut, and, above all, conveyed the spirit and principles of the Faith to their neighbours with tireless devotion. For the past several years, Mary and Ken have been stalwart promoters of the teachings of the Faith in The Pas, and in recent years, Mary was able to assist with translation of Bahá'í materials into Ukrainian.

"Mary's signal contributions to the work of the Cause were made with quiet courage, steadfast dedication, and profound resolution. Although we cannot be with you physically, we join you in spirit in offering heartfelt prayers for the progress of this maidservant's valiant soul, and for the comfort of her sorrowing family and many friends.

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"With abiding love,
"Susan M. Lyons, Assistant Secretary."
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Mary was not well when we attended the Observances of the Centenary of the Ascension of Bahá'u'lláh, in Israel in May 1992, and at the Bahá'í World Congress in November 1992. Early in 1993 she had surgery for cancer. She was quite well when we went on Pilgrimage to the World Centre in Israel in November 1993. In April 1995 we went back to Baker Lake for a one-week visit. In August 1995 she had an accident, and was in hospital 19 days. She got weaker after that, and it appeared that the cancer had come back. Finally, on January 7, she passed away. A couple of weeks before her passing, she told one of the Home Care people that she had fulfilled her life's objectives. Her family wishes to publicly express its appreciation to the Bahá'í community of The Pas, and to the Home Care staff, for all the help they provided at this time.

Mary was predeceased by her parents, her brother Walter, and her grandson Shawn. She is survived by her husband, Ken, her daughter Laura, son-in-law Robin Nablo, and grandchildren Curtis and Sumerlyn.

I will conclude with these words, written by the Custodians of the Faith in 1958.

Words of the Custodians, read at the Bahá'í World Congress, London, England, 1963 (at which we were present):

"The work of Bahá'u'lláh lies before us to be completed. No one generation will do this; a thousand years at least are required to carry out and mature the specific provisions of His Dispensation. But to each man his opportunity, to each generation its tasks. ... Great moments in history require great deeds; great men are not necessarily those best qualified to be great, but rather those who see their chance and seize it, with love and courage, when it offers itself. The records of our Faith show that its heroes and heroines, its saints and martyrs, sprang mostly from the rank and file, but what they possessed, which raised them to the summits of fame and glory, were vision and faith." - Ministry of the Custodians, pp. 104, 106.

Comments

November 9. On this date in 1932, a letter was written on behalf of Shoghi Effendi by his sister Mehranguiz Rabbani to Mariette Bolton, wife of Stanley Bolton. Mehranguiz was later declared a Convenant-breaker by Shoghi Effendi, along with every other of his siblings and first cousins.

Original file: 0714.html (position #131)

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In 1954, Stanley Bolton would be named a Knight of Bahá'u'lláh for his pioneering to the Tonga Islands.

What has always struck me about the designation of Knights of Bahá'u'lláh is the arbitrariness with which the "virgin territories" were defined. For example, the Cook Islands and Tonga Island, both part of the Realm of New Zealand have distinct sets of Knights, while Niue and the Chatham Islands, also part of the Realm of New Zealand, are Knightless.

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Comments

November 9. On this date in 1963, the UHJ wrote an NSA that "In a primitive society the new believer may reach this stage of conviction quite easily and directly. The stage of conviction is the important thing, and not the method by which he arrives at this conviction."

Original file: 0713.html (position #130)

November 9. On this date in 1963, the UHJ wrote an NSA that "In a primitive society the new believer may reach this stage of conviction quite easily and directly. The stage of conviction is the important thing, and not the method by which he arrives at this conviction."

> *256. The Process of Acceptance Varies--Stage of Conviction Important*
>
> *"The process by which a new believer reaches this stage of acceptance varies according to his individual capacity. In some societies, for example, most believers*

> *must go through all sorts of intellectual processes and a re-orientation of their thinking before coming to this acceptance. In a primitive society the new believer may reach this stage of conviction quite easily and directly. The stage of conviction is the important thing, and not the method by which he arrives at this conviction."*
>
> *(From a letter of the Universal House of Justice to a National Spiritual Assembly, November 9, 1963)*

Comments

November 10. On this date in 1970, Kamar Bahai died. A granddaughter of Bahá′u'lláh through his son Badi'u'llah, she was married to Musa Bahá'í, the son of Mirza Muhammad 'Ali, and was the sister of 'Ismat, who was the wife of Jalal Azal, the son of 'Abdu'l-'Ali and grandson of Mirza Yahya.

Original file: 0712.html (position #129)

November 10. On this date in 1970, Kamar Bahai died. A granddaughter of Bahá′u'lláh through his son Badi'u'llah, she was married to Musa Bahá'í, the son of Mirza Muhammad 'Ali, and was the sister of 'Ismat, who was the wife of Jalal Azal, the son of 'Abdu'l-'Ali and grandson of Mirza Yahya.

https://bahai-library.com/momen_cyprus_exiles

https://www.scribd.com/document/358334134/Kamar-Behai-Statement-of-Dispute-in-Family

https://shuaullahbehaiblog.wordpress.com/page/5/

https://historyofbahaifaith.wordpress.com/2016/03/10/foreword-by-maliha-and-negar-bahai/

Kamar Bahai, granddaughter of Baha'u'llah, as a young woman, c. 1940.

Comments

November 10. On this date in 1893, Harold Thomas Fitzner was born. He was a member and Chairman of the NSA of Australia and New Zealand and a Knight of Bahá'u'lláh for Portugese Timor. He was also involved in the publication of the Australian Bahá'í periodical Herald of the South.

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Comments

November 10. On this date in 1941, Shoghi Effendi cabled American Bahá'ís "all manner (of) communication (with) excommunicated family (is) forbidden" due to Ruhi's "failure (to) obtain my approval (of) his second visit (to) America...as well as Foad's departure (to) England without my knowledge."

Original file: 0710.html (position #127)

November 10. On this date in 1941, Shoghi Effendi cabled American Bahá'ís "all manner (of) communication (with) excommunicated family (is) forbidden" due to Ruhi's "failure (to) obtain my approval (of) his second visit (to) America. His subsequent conduct regarding his marriage...as well as Foad's departure (to) England without my knowledge."

> *November 10, 1941*

The) flagrant disloyalty (of) Ruhi's family compels me (to) disclose information so long (and) patiently withheld (from) American believers concerning his failure (to) obtain my approval (of) his second visit (to) America. His subsequent conduct regarding his marriage which I refrained from revealing (to) anyone except your Assembly, as well as Foad's departure (to) England without my knowledge, should now be made known (to) believers. Confident (of) unshakable steadfastness (of) exemplary American Baha'i Community."

(Signed) Shoghi Rabbani

(Cablegram received November 10, 1941.)

November 10, 1941

Ruhi's sister married covenant-breaker Feyzi, whose mother joined and supported arch-enemy Muhammad Ali and whose father 'Abdu'l-Baha denounced openly and repeatedly as His deadly enemy. Ruhi's family concurred. Inform all believers (that) all manner (of) communication (with) excommunicated family (is) forbidden."

(Signed) Shoghi Rabbani.

(Cablegram received November 10, 1941.)

Comments

November 10. On this date in 1906, Hooper Harris and Harlan Ober set sail from Hoboken, New Jersey, for Naples and 'Akká en route to India.

Original file: 0709.html (position #126)

November 10. On this date in 1906, Hooper Harris and Harlan Ober set sail from Hoboken, New Jersey, for Naples and 'Akká en route to India.

Photograph taken in Bombay, India in 1907. From left to right: Mirza Mahmud Zarqani, Hooper Harris, Harlan Ober, Hand of the Cause of God Ibn-i-Abhar.

Comments

November 10. On this date in 1939, a letter written on behalf of Shoghi Effendi to an individual believer affirming that "Regarding Lao-Tse: The Bahá'ís do not consider him a prophet, or even a secondary prophet or messenger, unlike Buddha or Zoroaster, both of whom were divinely-appointed and ful

Original file: 0708.html (position #125)

November 10. On this date in 1939, a letter written on behalf of Shoghi Effendi to an individual believer affirming that "Regarding Lao-Tse: The Bahá'ís do not consider him a prophet, or even a secondary prophet or messenger, unlike Buddha or Zoroaster, both of whom were divinely-appointed and fully independent Manifestations of God. As to the religion of the Sabeans very little is known about the origins of this religion, though we Bahá'ís are certain of one thing, that the founder of it has been a divinely-sent Messenger. The country where Sabeanism became widespread and flourished was Chaldea, and

Abraham is considered as having been a follower of that Faith."

> *1694. Lao-Tse and the Sabeans*
>
> *"Regarding Lao-Tse: The Bahá'ís do not consider him a prophet, or even a secondary prophet or messenger, unlike Buddha or Zoroaster, both of whom were divinely-appointed and fully independent Manifestations of God.*
>
> *"As to the religion of the Sabeans very little is known about the origins of this religion, though we Bahá'ís are certain of one thing, that the founder of it has been a divinely-sent Messenger. The country where Sabeanism became widespread and flourished was Chaldea, and Abraham is considered as having been a follower of that Faith."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, November 10, 1939)*

Comments

November 10. On this date in 1911, 'Abdu’l-Bahá gave a talk in Paris, later published under the title "The Evolution of the Spirit."

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The Evolution of the Spirit 15 Rue Greuze, Paris,

November 10th

‘Abdu’l-Bahá said:

Tonight I will speak of the evolution or progress of the spirit.

Absolute repose does not exist in nature. All things either make progress or lose ground. Everything moves forward or backward, nothing is without motion. From his birth, a man progresses physically until he reaches maturity, then, having arrived at the prime of his life, he begins to decline, the strength and powers of his body decrease, and he gradually arrives at the hour of death. Likewise a plant progresses from the seed to maturity, then its life begins to lessen until it fades and dies. A bird soars to a certain height and having reached the highest possible point in its flight, begins its descent to earth.

Thus it is evident that movement is essential to all existence. All material things progress to a certain point, then begin to decline. This is the law which governs the whole physical creation.

Now let us consider the soul. We have seen that movement is essential to existence; nothing that has life is without motion. All creation, whether of the mineral, vegetable or

animal kingdom, is compelled to obey the law of motion; it must either ascend or descend. But with the human soul, there is no decline. Its only movement is towards perfection; growth and progress alone constitute the motion of the soul.

Divine perfection is infinite, therefore the progress of the soul is also infinite. From the very birth of a human being the soul progresses, the intellect grows and knowledge increases. When the body dies the soul lives on. All the differing degrees of created physical beings are limited, but the soul is limitless!

In all religions the belief exists that the soul survives the death of the body. Intercessions are sent up for the beloved dead, prayers are said for their progress and for the forgiveness of their sins. If the soul perished with the body all this would have no meaning. Further, if it were not possible for the soul to advance towards perfection after it had been released from the body, of what avail are all these loving prayers, of devotion?

We read in the sacred writings that "all good works are found again."1 Now, if the soul did not survive, this also would mean nothing!

The very fact that our spiritual instinct, surely never given in vain, prompts us to pray for the welfare of those, our loved ones, who have passed out of the material world: does it not bear witness to the continuance of their existence?

In the world of spirit there is no retrogression. The world of mortality is a world of contradictions, of opposites; motion being compulsory everything must either go forward or retreat. In the realm of spirit there is no retreat possible, all movement is bound to be towards a perfect state. "Progress" is the expression of spirit in the world of matter. The intelligence of man, his reasoning powers, his knowledge, his scientific achievements, all these being manifestations of the spirit, partake of the inevitable law of spiritual progress and are, therefore, of necessity, immortal.

My hope for you is that you will progress in the world of spirit, as well as in the world of matter; that your intelligence will develop, your knowledge will augment, and your understanding be widened.

You must ever press forward, never standing still; avoid stagnation, the first step to a backward movement, to decay.

The whole physical creation is perishable. These material bodies are composed of atoms; when these atoms begin to separate decomposition sets in, then comes what we call death. This composition of atoms, which constitutes the body or mortal element of any created

being, is temporary. When the power of attraction, which holds these atoms together, is withdrawn, the body, as such, ceases to exist.

With the soul it is different. The soul is not a combination of elements, it is not composed of many atoms, it is of one indivisible substance and therefore eternal. It is entirely out of the order of the physical creation; it is immortal!

Scientific philosophy has demonstrated that a simple element ("simple" meaning "not composed") is indestructible, eternal. The soul, not being a composition of elements, is, in character, as a simple element, and therefore cannot cease to exist.

The soul, being of that one indivisible substance, can suffer neither disintegration nor destruction, therefore there is no reason for its coming to an end. All things living show signs of their existence, and it follows that these signs could not of themselves exist if that which they express or to which they testify had no being. A thing which does not exist, can, of course, give no sign of its existence. The manifold signs of the existence of the spirit are forever before us.

The traces of the Spirit of Jesus Christ, the influence of His Divine Teaching, are present with us today, and are everlasting.

A nonexistent thing, it is agreed, cannot be seen by signs. In order to write a man must exist—one who does not exist cannot write. Writing is, in itself, a sign of the writer's soul and intelligence. The Sacred Writings (with ever the same Teaching) prove the continuity of the spirit.

Consider the aim of creation: is it possible that all is created to evolve and develop through countless ages with this small goal in view—a few years of a man's life on earth? Is it not unthinkable that this should be the final aim of existence?

The mineral evolves till it is absorbed in the life of the plant, the plant progresses till finally it loses its life in that of the animal; the animal, in its turn, forming part of the food of man, is absorbed into human life.

Thus, man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed.

At the best, man spends four-score years and ten in this world—a short time indeed!

Does a man cease to exist when he leaves the body? If his life comes to an end, then all the previous evolution is useless, all has been for nothing! Can one imagine that Creation has no

greater aim than this?

The soul is eternal, immortal.

Materialists say, “Where is the soul? What is it? We cannot see it, neither can we touch it.”

This is how we must answer them: However much the mineral may progress, it cannot comprehend the vegetable world. Now, that lack of comprehension does not prove the nonexistence of the plant!

To however great a degree the plant may have evolved, it is unable to understand the animal world; this ignorance is no proof that the animal does not exist!

The animal, be he never so highly developed, cannot imagine the intelligence of man, neither can he realize the nature of his soul. But, again, this does not prove that man is without intellect, or without soul. It only demonstrates this, that one form of existence is incapable of comprehending a form superior to itself.

This flower may be unconscious of such a being as man, but the fact of its ignorance does not prevent the existence of humanity.

In the same way, if materialists do not believe in the existence of the soul, their unbelief does not prove that there is no such realm as the world of spirit. The very existence of man’s intelligence proves his immortality; moreover, darkness proves the presence of light, for without light there would be no shadow. Poverty proves the existence of riches, for, without riches, how could we measure poverty? Ignorance proves that knowledge exists, for without knowledge how could there be ignorance?

Therefore the idea of mortality presupposes the existence of immortality—for if there were no Life Eternal, there would be no way of measuring the life of this world!

If the spirit were not immortal, how could the Manifestations of God endure such terrible trials?

Why did Christ Jesus suffer the fearful death on the cross?

Why did Muḥammad bear persecutions?

Why did the Báb make the supreme sacrifice and why did Bahá’u’lláh pass the years of His life in prison?

Why should all this suffering have been, if not to prove the everlasting life of the spirit?

Christ suffered, He accepted all His trials because of the immortality of His spirit. If a man reflects he will understand the spiritual significance of the law of progress; how all moves from the inferior to the superior degree.

It is only a man without intelligence who, after considering these things, can imagine that the great scheme of creation should suddenly cease to progress, that evolution should come to such an inadequate end!

Materialists who reason in this way, and contend that we are unable to see the world of spirit, or to perceive the blessings of God, are surely like the animals who have no understanding; having eyes they see not, ears they have, but do not hear. And this lack of sight and hearing is a proof of nothing but their own inferiority; of whom we read in the Qur'án, "They are men who are blind and deaf to the Spirit." They do not use that great gift of God, the power of the understanding, by which they might see with the eyes of the spirit, hear with spiritual ears and also comprehend with a Divinely enlightened heart.

The inability of the materialistic mind to grasp the idea of the Life Eternal is no proof of the nonexistence of that life.

The comprehension of that other life depends on our spiritual birth!

My prayer for you is that your spiritual faculties and aspirations may daily increase, and that you will never allow the material senses to veil from your eyes the glories of the Heavenly Illumination.

Comments

November 11. On this date in 1970, Elizabeth Stamp, a Knight of Bahá’u’lláh for St. Helena, died.

Original file: 0706.html (position #123)

November 11. On this date in 1970, Elizabeth Stamp, a Knight of Bahá’u’lláh for St. Helena, died.

Elizabeth Stamp was born in Bagenalstown in Ireland on March 25, 1887 and was educated in Dublin. She emigrated to the United States becoming a US citizen and residing in New York City where she became a Bahá'í in 1939. She made travel teaching trips across the South and Midwest US while living in New York. Her husband passed while she was in New York.

In July 1953 at the opening of the Ten Year Crusade Elizabeth offered to pioneer to South Africa where her sister lived, however she ultimately decided to instead ask permission to pioneer to St. Helena, a virgin territory in the South Atlantic. She arrived there on May 4, 1954, and was named a Knight of Bahá’u’lláh. The island was isolated at this time, with monthly ship arrivals being the only contact with the outside world, and Elizabeth asked for the thoughts and prayers of the Bahá'í community to support her. The Bishop of the Church of England on the island was initially unhappy with her presence but she eventually earned his respect and presented him with some Bahá'í literature. The strong position of the Church of England on the island meant she made little progress with teaching the Faith, however by 1964 four locals had converted to the Faith. She visited Elizabeth Hopper in Madeira while living on St. Helena.

In April 1963 Elizabeth was injured in a fall and went to South Africa to recover residing there until returning to St. Helena in December 1963, however she had to move to South Africa at the close of 1964 due to circumstances in St. Helena. She served on the Local

Spiritual Assembly of Durban while in South Africa.

Elizabeth Stamp returned to the United States in June 1966 settling in Waterbury, Connecticut, where she died on November 11, 1970, and was buried next to her husband.

Comments

November 11. On this date in 1934, Shoghi Effendi wrote Quddus "was no doubt a very exalted one, and far above that of any of the Letters of the Living, including the first Letter, Mulla Husayn. Quddus reflected more than any of the disciples of the Bab the light of His teaching."

Original file: 0705.html (position #122)

November 11. On this date in 1934, Shoghi Effendi wrote "Regarding the station of Quddus, he should by no means be considered having had the station of a Prophet. His station was no doubt a very exalted one, and far above that of any of the Letters of the Living, including the first Letter, Mulla Husayn. Quddus reflected more than any of the disciples of the Bab the light of His teaching."

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> *Husayn. Quddus reflected more than any of the disciples of the Bab the light of His teaching. (11 November 1936, written on behalf of Shoghi Effendi to an individual believer)*

Comments

November 11. On this date in 1849, Ibrahim George Kheiralla, a founder of the first American Bahá'í community along with Anton Haddad, was born to a Christian family in a village on Mount Lebanon.

Original file: 0704.html (position #121)

November 11. On this date in 1849, Ibrahim George Kheiralla, a founder of the first American Bahá'í community along with Anton Haddad, was born to a Christian family in a village on Mount Lebanon.

On November 11, 1849, Ibrahim George Kheiralla was born to a Christian family in a village on Mount Lebanon. He later studied medicine at the Syrian Protestant College in Beirut.

Ibrahim George Kheiralla converted to the Bahá'í Faith while living in Egypt in 1889 when he met Hájí `Abdu'l-Karím-i-Tihráni. Kheiralla went through Europe and eventually came to the United States in late 1892 where he joined Anton Haddad, the first Bahá'í to come to America. Initially, Kheiralla settled in New York where he began teaching "Truth Seeker" classes. He visited Charles Augustus Briggs and others, as well as the Syrian community in New York.

In 1894 Kheiralla moved on to Chicago following the interest fostered by the World's

Columbian Exposition's World Parliament of Religions. In Chicago he taught "Truth Seeker" classes. One of the early converts while Kheiralla was in Chicago was Thornton Chase, who had read the presentation about the Bahá'ís at the Exposition, and is generally considered the first Bahá'í convert in the West to have remained in the religion. Other individuals had converted, but none remained members of the religion.

Another to join the religion from Kheiralla's early classes was Howard MacNutt, who would later compile *The Promulgation of Universal Peace*, a prominent collection of the addresses of `Abdu'l-Bahá during his journeys in America. Both men were designated as "Disciples of 'Abdu'l-Bahá" and "Heralds of the Covenant" by Shoghi Effendi.

Another student of the classes and Disciple was Lua Getsinger, designated as the "mother teacher of the West".

Another who "passed" the class and joined the religion was the maverick Honoré Jackson. Kheiralla moved once again, to Kenosha, Wisconsin, in 1895, where a large Bahá'í community soon developed.

Because of his success promulgating the Bahá'í Faith in North America, 'Abdu'l-Bahá titled Kheiralla "Bahá's Peter," "the Second Columbus" and "Conqueror of America." 'Abdu'l-Bahá would write a Tablet to Ibráhím George Kheiralla.

In 1898, Kheiralla undertook a Bahá'í pilgrimage to Palestine to meet 'Abdu'l-Bahá with other American pilgrims, including Phoebe Hearst, Lua Getsinger, May Maxwell, and Robert Turner. In 'Akká, they witnessed first hand the conflict between 'Abdu'l-Bahá and his brothers. . In Akka, Kheiralla witnessed first hand the conflict between 'Abdu'l-Bahá and his brothers. Upon his return to America in 1899, Kheiralla began to announce his avowed leadership of Western Bahá'ís independent of `Abdu'l-Bahá and authored a book, *Beha'u'llah*, wherein he states his belief that 'Abdu'l-Bahá was equal in rank to his brothers Mírzá Muhammad 'Alí, Díyá'u'lláh, and Badi'u'lláh. Early after the return to America, 'Abdu'l-Bahá sent, first, Anton Haddad with a letter contesting the definition of leadership, then Khieralla's initial teacher of the religion, 'Abdu'l-Karím-i-Tihrání, to confront him.

The conflict made the newspapers. Ultimately, in the conflict between 'Abdu'l-Bahá and Mírzá Muhammad 'Alí, Kheiralla sided with the latter for which he was declared a Covenant-breaker.

Kheiralla would go on to form the "Society of Behaists," which would later be led by Shua Ullah Behai and eventually become defunct. Kheiralla had three children, two daughters who were named Nabeeha and Labiba, and a son named George Ibrahim Kheirallah who

converted Islam in the 1930s, becoming active in the Islamic Society of New York, and translated and published some poems of Khalil Gibran.

Ibrahim George Kheiralla died on March 6, 1929.

Comments

November 11. On this date in 1931, Shoghi Effendi wrote "We should always bear in mind that Bahá'u'lláh is always on the watch ready to come to our assistance if we only rise to serve Him with the spirit of self consecration and absolute detachment. His promises along those lines are very ..."

Original file: 0703.html (position #120)

November 11. On this date in 1931, a letter written on behalf of Shoghi Effendi to an individual believer stated that "We should always bear in mind that Bahá'u'lláh is always on the watch ready to come to our assistance if we only rise to serve Him with the spirit of self consecration and absolute detachment. His promises along those lines are very forceful and clear, we are only to act upon them."

1961. Bahá'u'lláh is Always on the Watch, Ready to Come to Our Assistance

"Such pioneer work is always difficult and unless we are strong-hearted and have faith in our Cause, we are apt to be discouraged. We should always bear in mind that Bahá'u'lláh is always on the watch ready to come to our assistance if we only rise to serve Him with the spirit of self consecration and absolute detachment. His promises along those lines are very forceful and clear, we are only to act upon them."

(From a letter written on behalf of Shoghi Effendi to an individual believer, November 11, 1931)

Comments

November 11. On this date in 1965, the UHJ announced "Purification of the Most Holy Shrine of Bahá'u'lláh, the Qiblih of the Bahá'í World" by the removal of the remains of Díyá'u'lláh, who had been interred next to his father, Bahá'u'lláh, at the Mansion of Bahjí after his death in 1898.

Original file: 0702.html (position #119)

November 11. On this date in 1965, a message sent from the Universal House of Justice to all National Spiritual Assemblies announced the "Purification of the Most Holy Shrine of Bahá'u'lláh, the Qiblih of the Bahá'í World" by the removal of the remains of Díyá'u'lláh, who had been interred next to his father, Bahá'u'lláh, at the Mansion of Bahjí after his death in 1898. Díyá'u'lláh swayed between his two brothers, 'Abdu'l-Bahá and Ghusn-i-Akbar, in their argument. He was married to Thurayyá Samandarí, daughter of Shaykh Kázim-i-Samandar and sister of Taráz'u'lláh Samandarí, a Hand of the Cause of God.

Purification of the Most Holy Shrine of Bahá'u'lláh, the Qiblih of the Bahá'í World

11 NOVEMBER 1965

To all National Spiritual Assemblies

ANNOUNCE BAHA'I WORLD REMOVAL FROM IMMEDIATE PRECINCTS HOLY SHRINE BAHA'U'LLAH REMAINS MIRZA DIYA'U'LLAH YOUNGER BROTHER MIRZA MUHAMMAD ALI HIS ACCOMPLICE IN EFFORTS SUBVERT FOUNDATIONS COVENANT GOD SOON AFTER ASCENSION BAHA'U'LLAH. THIS FINAL STEP IN PROCESS PURIFICATION SACRED INTERNATIONAL ENDOWMENTS FAITH IN BAHJI FROM PAST CONTAMINATION WAS PROVIDENTIALLY UNDERTAKEN UPON REQUEST FAMILY OLD COVENANT BREAKERS A PROCESS WHOSE INITIAL STAGE WAS FULFILLED BY ABDU'L-BAHA WHICH GATHERED MOMENTUM EARLY YEARS BELOVED GUARDIAN'S MINISTRY THROUGH EVACUATION MANSION ATTAINED CLIMAX THROUGH PURIFICATION HARAM-I-AQDAS AND NOW CONSUMMATED THROUGH CLEANSING INNER SANCTUARY MOST HALLOWED SHRINE QIBLIH Bahá'í WORLD PRESAGING EVENTUAL CONSTRUCTION BEFITTING MAUSOLEUM AS ANTICIPATED BELOVED SIGN GOD ON EARTH.

UNIVERSAL HOUSE OF JUSTICE

Comments

Baha'i History - November 11. On this date in 1967, the UHJ wrote the NSA of Hawaii about "the use of marijuana, LSD and other psychedelic products" to which the UHJ replied by quoting 'Abdu'l-Bahá's words on hashish and alcohol.

Original file: 0701.html (position #118)

November 11. On this date in 1967, the UHJ wrote the NSA of Hawaii about "the use of marijuana, LSD and other psychedelic products" to which the UHJ quoted Abdu'l-Bahá's words on hashish ("Gracious God! This is the worst of all intoxicants, and its prohibition is explicitly revealed. Its use causeth the disintegration of thought and the complete torpor of the soul.") and alcohol ("'Alcohol consumeth the mind and causeth man to commit acts of absurdity, but ... this wicked hashish extinguisheth the mind, freezeth the spirit, petrifieth the soul, wasteth the body and leaveth man frustrated and lost").

> *1184. The Use of Marijuana, LSD and Other Psychedelic Products*
>
> *"In reply to your request of October 24, 1967 that we issue a statement concerning 'the use of marijuana, LSD and other psychedelic products', we have already*

informed the National Spiritual Assembly of the United States that Bahá'ís should not use hallucinogenic agents, including LSD, peyote and similar substances, except when prescribed for medical treatment. Neither should they become involved in experiments with such substances.

"Although we have found no direct reference to marijuana in the Bahá'í writings, since this substance is derived from what is considered to be a milder form of cannabis, the species used to produce hashish, we can share with you a translation from the Persian of a Tablet of Abdu'l-Bahá on hashish:

'Regarding hashish, you had pointed out that some Persians have become habituated to its use. Gracious God! This is the worst of all intoxicants, and its prohibition is explicitly revealed. Its use causeth the disintegration of thought and the complete torpor of the soul. How could anyone seek this fruit of the infernal tree, and by partaking of it, be led to exemplify the qualities of a monster? How could one use this forbidden drug, and thus deprive himself of the blessings of the All-Merciful?...

'Alcohol consumeth the mind and causeth man to commit acts of absurdity, but ... this wicked hashish extinguisheth the mind, freezeth the spirit, petrifieth the soul, wasteth the body and leaveth man frustrated and lost.'"

(From a letter of the Universal House of Justice to the National Spiritual Assembly of the Hawaiian Islands, November 11, 1967)

Comments

November 11. On this date in 1898, Ibrahim George Kheiralla, who led the first Western Bahá'í Pilgrims to Palestine, reached ‘Akká. The group included Phoebe Hearst, Lua Getsinger, May Maxwell, and Robert Turner. In ‘Akká, they witnessed first hand the conflict between `Abdu'l-Bahá and his brot

Original file: 0700.html (position #117)

The first Western Bahá'í pilgrims, pictured in the winter of 1898. Ibrahim George Kheiralla is seated in the middle of the front row. Lua Getsingersits second from right. Standing in the left is Robert Turner.

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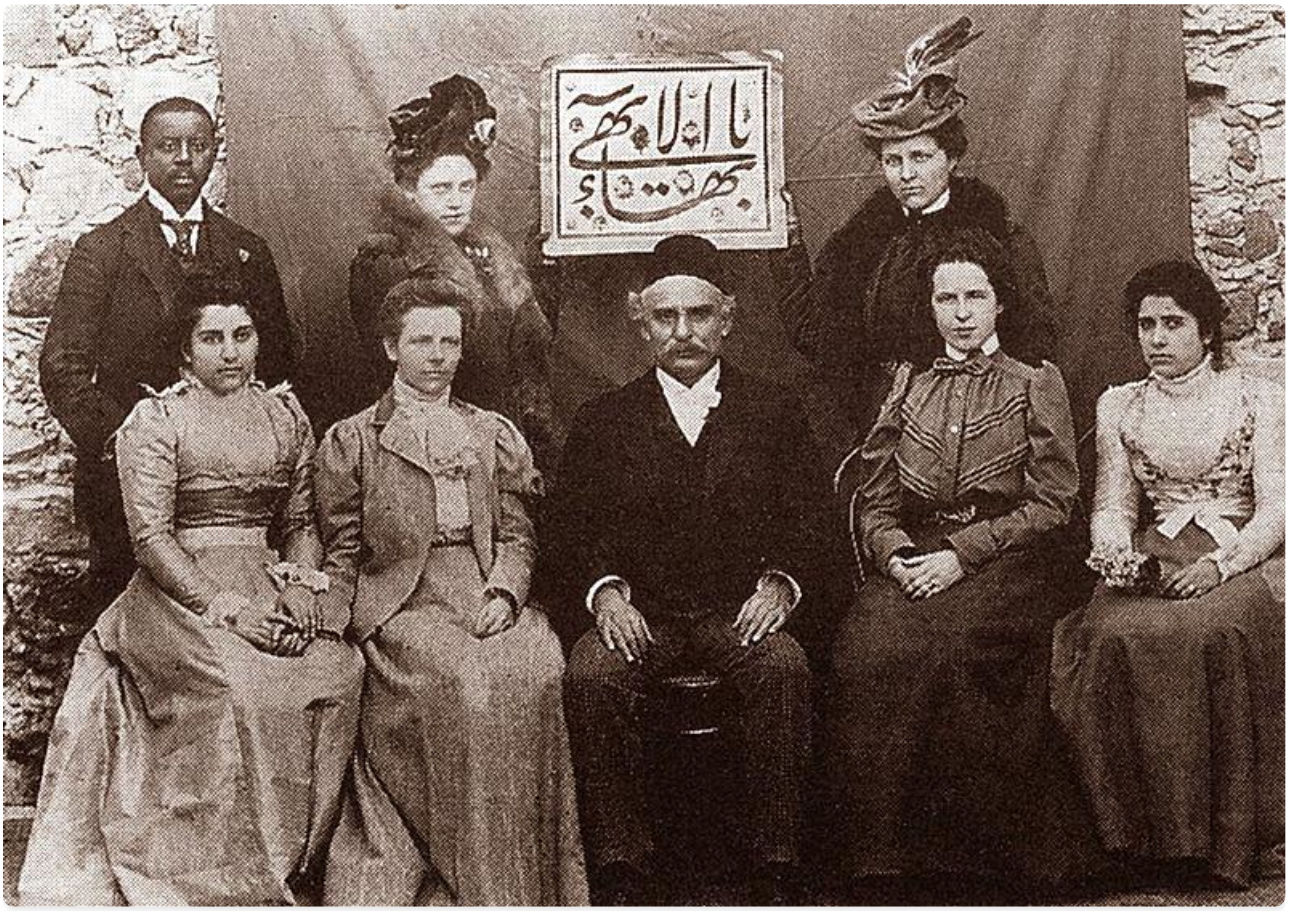

Comments

Baha'i History - November 11. On this date in 1970, Percy Meade Almond, who along with his wife Maysie were the first South Australian Bahá'ís, died. He was a member of the Local Spiritual Assembly of Adelaide and a member of the National Spiritual Assembly of Australia and New Zealand.

Original file: 0699.html (position #116)

November 11. On this date in 1970, Percy Meade Almond, who along with his wife Maysie were the first South Australian Bahá'ís, died. He was a member of the LSA of Adelaide and a member of the NSA of Australia and New Zealand.

Warrant-Officer P. M. Almond (Vic.)

Enlisted 14th August, 1916. 5th Batt. 1st Training Brigade, H.Q., England. Returned to Bank duty 3rd October, 1919. Resigned 23rd February, 1920.

Comments

November 11. On this date in 1936, Shoghi Effendi wrote "Concerning the obligatory prayers; they are three in number, but the believer is free to choose anyone of them."

November 11. On this date in 1936, Shoghi Effendi wrote "Concerning the obligatory prayers; they are three in number, but the believer is free to choose anyone of them. The long prayer should be recited once every 24 hours; the middle one three times a day: at morning, mid-day, and evening; while the short one, consisting of only one verse, should be recited once a day at noon. All these three prayers should be read with the believer facing the Shrine of Bahá'u'lláh at Bahji, 'Akka, which is also called the Dawning point of Revelation."

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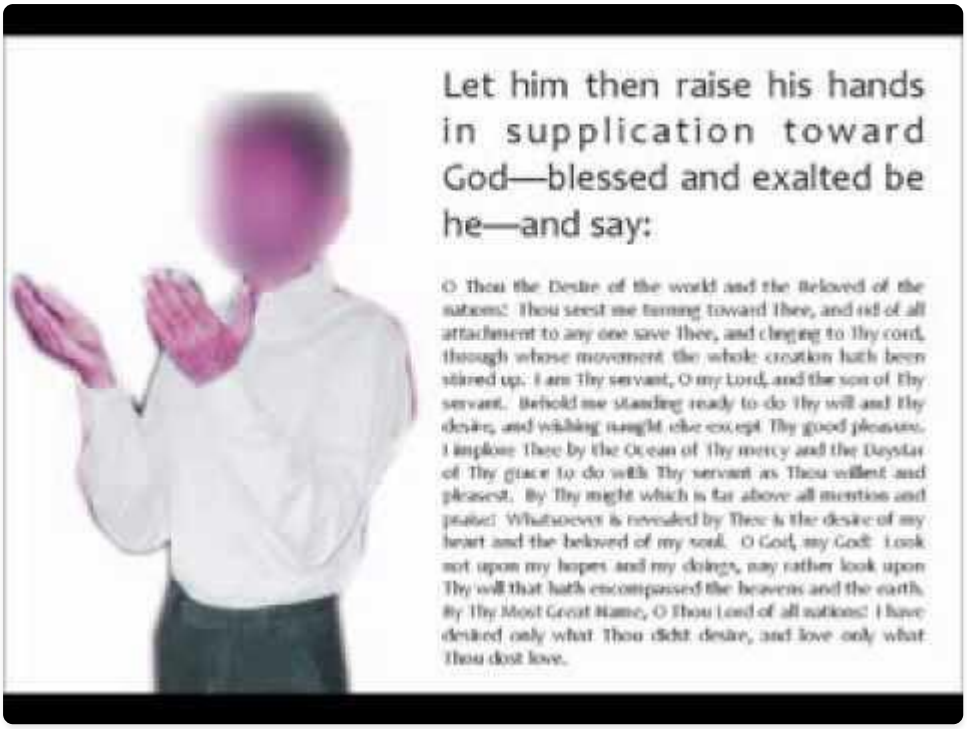
>
> *(11 November 1936)*


Let him then raise his hands in supplication toward God—blessed and exalted be he—and say:
O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and rid of all attachment to any one save Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up. I am Thy servant, O my Lord, and the son of Thy servant. Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Daystar of Thy grace to do with Thy servant as Thou willest and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

Comments

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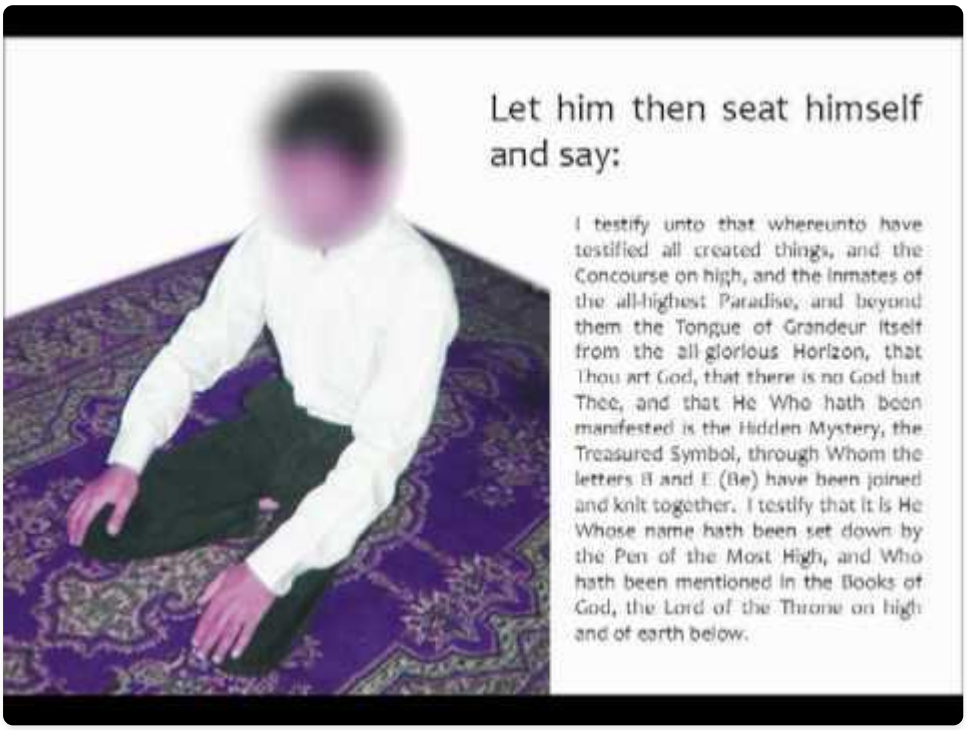
Let him then seat himself and say:
I testify unto that whereunto have testified all created things, and the Concourse on high, and the inmates of the all-highest Paradise, and beyond them the Tongue of Grandeur itself from the all glorious Horizon, that Thou art God, that there is no God but Thee, and that He Who hath been manifested is the Hidden Mystery, the Treasured Symbol, through Whom the letters B and E (Be) have been joined and knit together. I testify that it is He Whose name hath been set down by the Pen of the Most High, and Who hath been mentioned in the Books of God, the Lord of the Throne on high and of earth below.

Comments

November 11. On this date in 1936, Shoghi Effendi wrote "All these three prayers should be read with the believer facing the Shrine of Bahá’u’lláh at Bahji, 'Akka, which is also called the Dawning point of Revelation."

Original file: 0696.html (position #113)

November 11. On this date in 1936, Shoghi Effendi wrote "Concerning the obligatory prayers; they are three in number, but the believer is free to choose anyone of them. The long prayer should be recited once every 24 hours; the middle one three times a day: at morning, mid-day, and evening; while the short one, consisting of only one verse, should be recited once a day at noon. All these three prayers should be read with the believer facing the Shrine of Bahá’u’lláh at Bahji, 'Akka, which is also called the Dawning point of Revelation."

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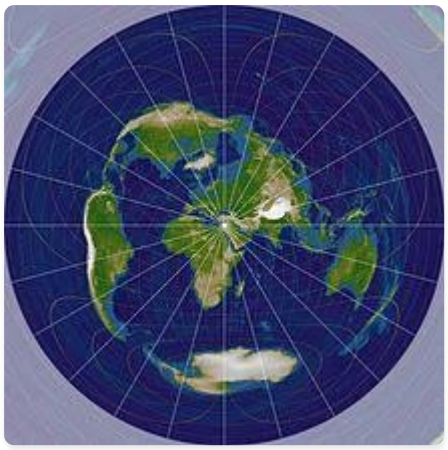


Comments

November 12. On this date in 1936, Peter Khan, a former member of the ITC and UHJ, was born in Bowral, Australia. In 1948, the Khans became the first Muslims in Australia to convert to the Bahá'í Faith. Peter's father Frank and sister Joy Khan Vohradsky also served on the NSA of Australia.

Original file: 0695.html (position #112)

November 12. On this date in 1936, Peter Khan, a former member of the NSA of Australia, the International Teaching Centre and the UHJ, was born in Bowral, Australia. In 1948, the Khans became the first Muslims in Australia to convert to the Bahá'í Faith. Peter's father Fazel "Frank" Khan and sister Joy Khan Vohradsky also served on the NSA of Australia. In 2000, Peter Khan gave a talk to New Zealand Bahá'ís about their reaction to Alison Marshall's excommunication, partially annotated here, which received a rebuttal by Juan Cole.

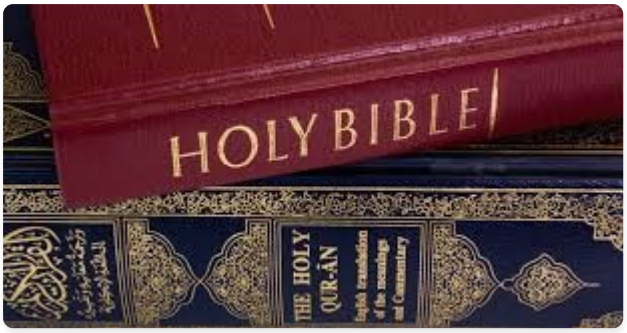
Comments

November 12. On this date in 1933, a letter written on behalf of the Guardian stated "Muhammadanism is not only the last of the world religions, but a fuller Revelation than any one preceding it. The Qur'an is not only more authoritative than any previous religious gospel, but it contains also..."

Original file: 0694.html (position #111)

November 12. On this date in 1933, a letter written on behalf of the Guardian to an individual believer stated that "Muhammadanism is not only the last of the world religions, but a fuller Revelation than any one preceding it. The Qur'an is not only more authoritative than any previous religious gospel, but it contains also much more ordinances, teachings and precepts, which taken together constitute a fuller Revelation of God's purpose and law to mankind than Christianity, Judaism or any other previous Dispensation. This view is in complete accord with the Bahá'í philosophy of progressive revelation, and should be

thoroughly accepted and taught by every loyal Christian Bahá'í."



Comments

November 12. On this date in 1952, Shoghi Effendi announced the acquisition of the Mansion of Bahji from "the Development Authority of the State of Israel...The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners."

Original file: 0693.html (position #110)

November 12. On this date in 1952, a cablegram sent by Shoghi Effendi announced the "acquisition of vitally-needed property" of the Mansion of Bahji and area around it from "the Development Authority of the State of Israel...The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners."

Acquisition of Vitally-Needed Property

Announce to Bahá'í communities, East and West, on the joyous occasion of the hundred and thirty-fifth Anniversary of Bahá'u'lláh's Birthday, the successful termination of the protracted negotiations, initiated two years ago and culminating in the signature to the contract providing ***the eventual, formal transfer by the Development Authority of the State of Israel*** *to the Palestine Branch of the American National Spiritual Assembly of the* ***extensive, long-desired, vitally-needed property surrounding and safeguarding for posterity the Most Holy Tomb of the Founder of the Faith, as well as the adjoining Mansion.***

The acquired area, raising Bahá'í holdings on the holy plain of &Akka from four thousand to one hundred and fifty-five thousand square meters, was exchanged against property donated by children of Zikrullah, grandchildren of Mírzá Muhammad Quli, Bahá'u'lláh's faithful half-brother and companion in exile.

This spontaneous offer contrasts with the shameful action of the family in the sale to non-Baha'is of the property in the neighborhood of the Jordan valley purchased through the instrumentality of `Abdu'l-Bahá during Bahá'u'lláh's lifetime, pursuant to His instructions and alluded to in His writings.

The forty acre property acquired in this single transaction almost equals the entire Bahá'í international endowments purchased in the course of sixty years in the vicinity of the Báb's Sepulcher on the slope of Mount Carmel.

The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners, *traditional supporters of the old Covenant-breakers and descendants of the notorious enemy of `Abdu'l-Bahá who placed his residence at the disposal of the Committee of Investigation.*

The signature to the agreement signalized the commencement of large-scale landscaping, aiming at the beautification of the immediate precincts of the holiest spot in the entire Bahá'í world, itself the prelude to the eventual erection, as happened in the case of the Báb's Sepulcher, of a befitting Mausoleum enshrining the precious Dust of the Most Great Name.

Desire to acknowledge the indefatigable efforts exerted by both Larry Hautz and Leroy Ioas enabling the consummation of the initial stage of the enterprise

> *destined to eclipse in its final phase the splendor and magnificence of the Báb's resting-place on Mount Carmel.*
>
> *--Shoghi*
>
> *[Cablegram, November 12, 1952]*

Comments

Baha'i History - November 12. On this date in 1955, Valíyu'lláh Varqá, who had accompanied ‘Abdu’l-Bahá during his visit to America in 1912 and had been appointed Trustee of the Ḥuqúqu'lláh in 1938 and a Hand of the Cause of God by Shoghi Effendi in 1951, died.

Original file: 0692.html (position #109)

November 12. On this date in 1955, Valíyu'lláh Varqá, who had accompanied ‘Abdu’l-Bahá during his visit to America in 1912 and had been appointed Trustee of the Ḥuqúqu'lláh in 1938 and a Hand of the Cause of God by Shoghi Effendi in 1951, died. His son 'Alí-Muḥammad Varqá, also a Hand of the Cause of God, would serve as Trustee of the Ḥuqúqu'lláh from 1955 until his death in 2007.

Comments

Baha'i History - November 12. On this date in 1817, Bahá'u'lláh was born as Mírzá Ḥusayn-'Alí Núrí to Khadíjih Khánum and Mírzá 'Abbás-i-Núrí (more commonly known as Mírzá Buzurg), a vizier to Imam Verdi Mirza, the twelfth son of Fath-Ali Shah Qajar.

Original file: 0691.html (position #108)

November 12. On this date in 1817, Bahá'u'lláh was born as Mírzá Ḥusayn-'Alí Núrí to Khadíjih Khánum and Mírzá 'Abbás-i-Núrí (more commonly known as Mírzá Buzurg), a vizier to Imam Verdi Mirza, the twelfth son of Fath-Ali Shah Qajar.

Comments

Baha'i History - November 13. On this date in 1973, and individual wrote the UHJ "expressing concern that the provision of the Bahá'í marriage law requiring consent of living natural parents creates a double standard" in his family because he has adopted as well as biological children.

Original file: 0690.html (position #107)

November 13. On this date in 1973, an individual wrote the Universal House of Justice "expressing concern that the provision of the Bahá'í marriage law requiring consent of living natural parents creates a double standard" in his family because he has adopted as well as biological children. The Universal House of Justice responded that "the unity of your family need not be imperilled because your adopted children when ready for marriage must obtain consent of their natural parents."

> *1251. Adopted Children and the Special Significance of Their Relationship with the Natural Parents*

"We acknowledge receipt of your letter of November 13, 1973 ***expressing concern that the provision of the Bahá'í marriage law requiring consent of living natural parents creates a double standard in your family because you have adopted children as well as your own.***

"We appreciate your concern and are in sympathy with your worthy aspiration to attain unity in your family group. ***However, the unity of your family need not be imperilled because your adopted children when ready for marriage must obtain consent of their natural parents.*** *Just as love for one person need not reduce the love one bears to another, so unity with the adoptive parents need not destroy nor reduce the unity a child may have with its natural parents, or vice versa. The characters and attitudes of the individuals concerned will have an effect upon this.*

"You also state that unless there is a broader concept of the meaning of 'natural parent', ***you feel the law creates disharmony.*** *Perhaps the following extract from a letter written on behalf of the beloved Guardian by his secretary was quoted to you by your National Spiritual Assembly, but we draw your attention to that portion we have underlined because it refers to the special significance of the relationship between children and their natural parents.*

'Bahá'u'lláh has clearly stated the consent of all living parents is required for a Bahá'í marriage.... *This great law He has laid down to strengthen the social fabric, to knit closer the ties of the home, to place a certain gratitude and respect in the hearts of children for those who have given them life and sent their souls out on the eternal journey towards their Creator.'*

"In short, love for the foster parents and unity with their home should not exclude love for a child's natural parents, although it is likely a child will become very much more a part of the home in which he lives and grows up.

"Of course, wherever the law of the land or the Agreement of Adoption prohibits future contact between an adopted child and its natural parents, the Bahá'í law does not require the child to seek the consent of those parents to its marriage. However, children may very well wish to obtain the consent of their foster parents although not obliged to do so."

(From a letter of the Universal House of Justice to an individual believer,

> *December 11, 1973)*

Comments

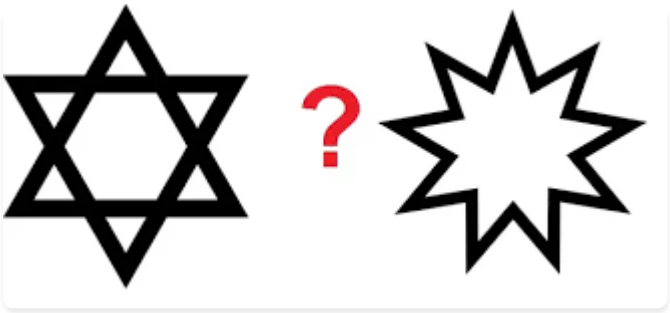
Baha'i History - November 13. On this date in 1937, Shoghi Effendi wrote that "Regarding your question concerning the future of the Jews: They certainly have, as explicitly stated by the Master, a great spiritual destiny, and will gradually enter the Faith in large groups."

Original file: 0689.html (position #106)

November 13. On this date in 1937, a letter written on behalf of Shoghi Effendi to an individual believer stated that "Regarding your question concerning the future of the Jews: They certainly have, as explicitly stated by the Master, a great spiritual destiny, and will gradually enter the Faith in large groups."

> *1681. The Jews Have a Great Spiritual Destiny and Will Enter the Faith in Large Groups*
>
> *"Regarding your question concerning the future of the Jews: They certainly have,*

> *as explicitly stated by the Master, a great spiritual destiny, and will gradually enter the Faith in large groups."*
>
> *(From a letter written on behalf of Shoghi Effendi to an individual believer, November 13, 1937)*

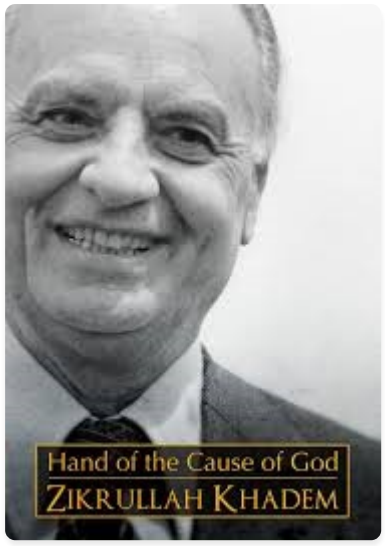


Comments

Baha'i History - November 13. On this date in 1986, Hand of the Cause of God Zikrullah Khadem (transliterated as Dhikru’lláh Khádem in the Bahá'í orthography) died. A long-time member of the NSA of Iran, he later became the first Hand of the Cause of God to move to the Western Hemisphere.

Original file: 0688.html (position #105)

November 13. On this date in 1986, Hand of the Cause of God Zikrullah Khadem (transliterated as Dhikru’lláh Khádem in the Bahá'í orthography) died. A long-time member of the NSA of Iran, he later became the first Hand of the Cause of God to move to the Western Hemisphere.



Comments

November 13. On this date in 1944, Shoghi Effendi wrote "The Bab has told us to bury the dead in silk (if possible) in coffins of crystal. Why? Because the body, though now dust, was once exalted by the immortal soul of man!"

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> *650. Bury the Dead in Silk*
>
> *"The Bab has told us to bury the dead in silk (if possible) in coffins of crystal. Why? Because the body, though now dust, was once exalted by the immortal soul of man!"*
>
> *(From a letter written on behalf of the Guardian to an individual believer, November 13, 1944)*

"I have made death a messenger of joy to thee.
Wherefore dost thou grieve?"

—Bahá'u'lláh

A Guide to Bahá'í Funeral and Burial Practices

With tips on body preparation and useful information on arranging one's affairs

Comments

November 13. On this date in 1941, Shoghi Effendi cabled "RUHI AFNANS SISTER MARRIED COVENANT BREAKER HER FAMILY SUPPORT HER ACTION EXCOMMUNICATION UNAVOIDABLE." The sister referred to here is Soraya who married Faizy Afnan, the 3rd son of Forough Khanum (Baha'u'llah's daughter) and Sayid Ali Afnan

November 13. On this date in 1941, Shoghi Effendi cabled the NSA of Australia and New Zealand "RUHI AFNANS SISTER MARRIED COVENANT BREAKER HER FAMILY SUPPORT HER ACTION EXCOMMUNICATION UNAVOIDABLE." The sister referred to here is Soraya Afnan who married Faizy Afnan, the third son of Forough Khanum (the daughter of Baha'u'llah) and Sayid Ali Afnan.

> *13 November 1941 [National Spiritual Assembly]*
>
> *RUHI AFNANS SISTER MARRIED COVENANT BREAKER HER FAMILY SUPPORT HER ACTION EXCOMMUNICATION UNAVOIDABLE*

Comments

November 13. On this date in 1919, Gale (Keass) Bond was born in Emod, Hungary. She would be named a Knight of Bahá'u'lláh along with her husband Jameson Bond for the District of Franklin in the Canadian Arctic.

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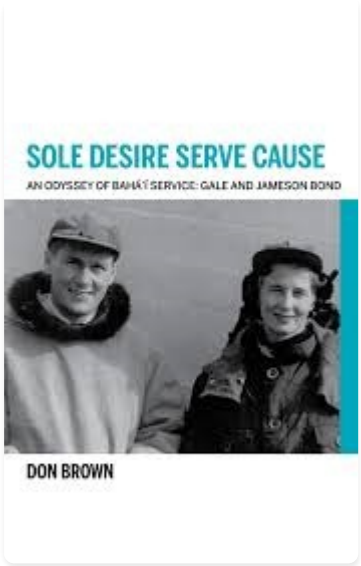
SOLE DESIRE SERVE CAUSE
AN ODYSSEY OF BAHÁ'Í SERVICE: GALE AND JAMESON BOND
DON BROWN

Comments

November 14. On this date in 2005, the UHJ emailed all NSAs a paper that (without mentioning by name) quotes out-of-context parts of the scholar Sen McGlinn's "Church and State" who was expelled from the Bahá'í Faith for "a claim that lies well outside the framework of Bahá’í belief and practice."

Original file: 0684.html (position #101)

November 14. On this date in 2005, the UHJ emailed all NSAs a paper that without mentioning by name quotes without proper context parts of the scholar Sen McGlinn's Foreword to his book "Church and State," self published in the Netherlands and distributed in the USA by Kalimat Press. Sen McGlinn was expelled from the Bahá'í Faith for "a claim that lies well outside the framework of Bahá’í belief and practice."

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https://bahai-library.com/uhj_issues_study_comment

https://bahai-library.com/kalimat_distribution_bahai_agencies

November 14. On this date in 2005, the UHJ emailed a paper that "does not mention Mr. McGlinn explicitly, but makes it easy to recognize him by quoting, out of their proper context, some sentences from the Foreword to his new book *Church and State*, self published in the Netherlands and distributed in the USA by Kalimat Press" which has a "rather narrow conception of intellectual freedom in general, and scholarly research in particular, that Bahá'í authorities have foisted upon Bahá'í men and women of learning."

November 14. On this date in 2005, the UHJ emailed all NSAs a paper that

> *14 November 2005*
>
> *Transmitted by email*
>
> *To all National Spiritual Assemblies*
>
> *Dear Bahá'í Friends,*
>
> *Recently, questions have arisen which have prompted the Universal House of Justice to comment further on matters treated in the compilation "Issues Related to the Study of the Bahá'í Faith".*
>
> *The Bahá'í principle calling for investigation of reality encourages an unfettered search for knowledge and truth by whoever wishes to engage in it. When applied to the Revelation of Bahá'u'lláh, it inevitably gives rise to a wide range of responses. Some, attracted to the Message, embrace the Cause as their own. Some may respond positively to certain precepts or principles and willingly collaborate toward shared aims. Some may find it to be an interesting social phenomenon worthy of study. Still others, content with their own beliefs, may reject its claims. Bahá'ís are taught to be respectful of the views of others, believing that conscience should not be coerced.*

Upon becoming a Bahá'í, one accepts certain fundamental beliefs; but invariably one's knowledge of the Teachings is limited and often mixed with personal ideas. Shoghi Effendi explains that "an exact and thorough comprehension of so vast a system, so sublime a revelation, so sacred a trust, is for obvious reasons beyond the reach and ken of our finite minds." Over time, through study, prayerful reflection, and an effort to live a Bahá'í life, immature ideas yield to a more profound understanding of Bahá'u'lláh's Revelation. Service to the Cause plays a particular role in the process, for the meaning of the Text is clarified as one translates insights into effective action. As a matter of principle, individual understanding or interpretation should not be suppressed, but valued for whatever contribution it can make to the discourse of the Bahá'í community. Nor should it, through dogmatic insistence of the individual, be allowed to bring about disputes and arguments among the friends; personal opinion must always be distinguished from the explicit Text and its authoritative interpretation by 'Abdu'l-Bahá and Shoghi Effendi and from the elucidations of the Universal House of Justice on "problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book".

In searching for understanding, Bahá'ís naturally acquaint themselves with published materials from a variety of sources. A book written by a disinterested non-Bahá'í scholar about the Faith, even if it reflects certain assumptions and puts forward conclusions acceptable within a given discipline but which are at variance with Bahá'í belief, poses no particular problem for Bahá'ís, who would regard these perceptions as an honest attempt to explore a religious phenomenon as yet little understood generally. Any non-biased effort to make the Faith comprehensible to a thoughtful readership, however inadequate it might appear, would evoke genuine Bahá'í appreciation for the perspective offered and research skill invested in the project. The matter is wholly different, however, when someone intentionally attacks the Faith.

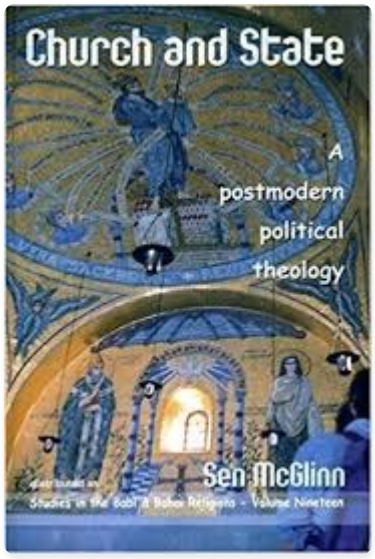
An inescapable duty devolves upon the friends so to situate themselves in the knowledge of the Teachings as to be able to respond appropriately to such a challenge as it arises and thus uphold the integrity of the Faith. The words of Bahá'u'lláh Himself shed light on the proper attitude to adopt. He warns the believers "not to view with too critical an eye the sayings and writings of men". "Let them", He instructs, "rather approach such sayings and writings in a spirit of open-mindedness and loving sympathy. Those men, however, who, in this may, have been led to assail, in their inflammatory writings, the tenets of the Cause of

God, are to be treated differently. It is incumbent upon all men, each according to his ability, to refute the arguments of those that have attacked the Faith of God."

A different type of challenge arises when an individual or group, using the privilege of Bahá'í membership, adopts various means to impose personal views or an ideological agenda on the Bahá'í community. In one recent instance, for example, an individual has declared himself a "Bahá'í theologian, writing from and for a religious community," whose aim is "to criticize, clarify, purify and strengthen the ideas of the Bahá'í community, to enable Bahá'ís to understand their relatively new Faith and to see what it can offer the world" [see senmcglinn.wordpress.com/about/foreword-to-church-and-state]. Assertions of this kind go far beyond expressions of personal opinion, which any Bahá'í is free to voice. As illustrated, here is a claim that lies well outside the framework of Bahá'í belief and practice. Bahá'u'lláh has liberated human minds by prohibiting within His Faith any caste with ecclesiastical prerogatives that seeks to foist a self-assumed authority upon the thought and behaviour of the mass of believers. Indeed, He has prescribed a system that combines democratic practices with the application of knowledge through consultative processes.

The House of Justice is confident that the principles herein presented will enable the friends to benefit from diverse contributions resulting from exploration of the manifold implications of Bahá'u'lláh's vast Revelation, while remaining impervious to the efforts of those few who, whether in an explicit or veiled manner, attempt to divert the Bahá'í community from essential understandings of the Faith.

With loving Bahá'í greetings, Department of the Secretariat


Church and State
A
postmodern
political
theology
Sen McGlinn

Comments

November 14. On this date in 1874, William Sutherland Maxwell, Hand of the Cause of God, the architect who designed the Shrine of the Bab, and Shoghi Effendi's father-in-law, was born in Montreal, Canada.

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Because 'Abdu'l-Bahá stayed at the Maxwell's home during his stay in Montreal in 1912, the home was later designated a Bahá'í Shrine. Amatu'l-Bahá Rúhíyyih Khánum described the importance of this Shrine with the following words:

> *Things arise in historic perspective as time goes by. This is the only private home in Canada where 'Abdu'l-Bahá stayed. After His visit, it was always considered blessed by having been used by Him. For future generations, it will eventually grow in importance and sacredness, because He, the Centre of the Covenant, the Greatest Mystery of God, stayed here.*

It was at this home that 'Abdu'l-Bahá gave his talk discussing his views on native cultures, Africans, indigenous North Americans and pre-Columbian America:

> *Nature is the material world. When we look upon it, we see that it is dark and imperfect. For instance, if we allow a piece of land to remain in its natural condition, we will find it covered with thorns and thistles; useless weeds and wild vegetation will flourish upon it, and it will become like a jungle. The trees will be fruitless, lacking beauty and symmetry; wild animals, noxious insects and reptiles will abound in its dark recesses. This is the incompleteness and imperfection of the world of nature. To change these conditions, we must clear the ground and cultivate it so that flowers may grow instead of thorns and weeds—that is to say, we must illumine the dark world of nature. In their primal natural state, the forests are dim, gloomy, impenetrable. Man opens them to the light, clears away the tangled underbrush and plants fruitful trees. Soon the wild woodlands and jungle are changed into productive orchards and beautiful gardens; order has replaced chaos; the dark realm of nature has become illumined and brightened by cultivation.*
>
> *If man himself is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect.* ***The savage tribes of central Africa are evidences of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. If we wish to illumine this dark plane of human existence, we must bring man forth from the hopeless captivity of nature, educate him and show him the pathway of light and knowledge, until, uplifted from his condition of ignorance, he becomes wise and knowing; no longer savage and revengeful, he becomes civilized and kind; once evil and sinister, he is endowed with the attributes of heaven. But left in his natural condition without education and training, it is certain that he will become more depraved and vicious than the animal, even to the extreme degree witnessed among African tribes who practice cannibalism. It is evident, therefore, that the world of nature is incomplete, imperfect until awakened and illumined by the light and stimulus of education.***
>
> *In these days there are new schools of philosophy blindly claiming that the world of nature is perfect. If this is true, why are children trained and educated in*

schools, and what is the need of extended courses in sciences, arts and letters in colleges and universities? What would be the result if humanity were left in its natural condition without education or training? All scientific discoveries and attainments are the outcomes of knowledge and education. The telegraph, phonograph, telephone were latent and potential in the world of nature but would never have come forth into the realm of visibility unless man through education had penetrated and discovered the laws which control them. All the marvelous developments and miracles of what we call civilization would have remained hidden, unknown and, so to speak, nonexistent, if man had remained in his natural condition, deprived of the bounties, blessings and benefits of education and mental culture. The intrinsic difference between the ignorant man and the astute philosopher is that the former has not been lifted out of his natural condition, while the latter has undergone systematic training and education in schools and colleges until his mind has awakened and unfolded to higher realms of thought and perception; otherwise, both are human and natural.

God has sent forth the Prophets for the purpose of quickening the soul of man into higher and divine recognitions. He has revealed the heavenly Books for this great purpose. For this the breaths of the Holy Spirit have been wafted through the gardens of human hearts, the doors of the divine Kingdom opened to mankind and the invisible inspirations sent forth from on high. This divine and ideal power has been bestowed upon man in order that he may purify himself from the imperfections of nature and uplift his soul to the realm of might and power. God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth. The mission of the Prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies. They are like unto Gardeners, and the world of humanity is the field of Their cultivation, the wilderness and untrained jungle growth wherein They proceed to labor. They cause the crooked branches to become straightened, the fruitless trees to become fruitful, and gradually transform this great wild, uncultivated field into a beautiful orchard producing wonderful abundance and outcome.

If the world of nature were perfect and complete in itself, there would be no need of such training and cultivation in the human world—no need of teachers, schools and universities, arts and crafts. The revelations of the Prophets of God would not have been necessary, and the heavenly Books would have been superfluous. If the

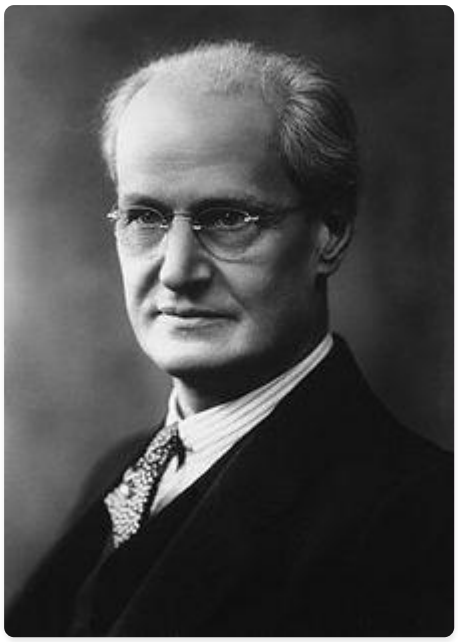
world of nature were perfect and sufficient for mankind, we would have no need of God and our belief in Him. Therefore, the bestowal of all these great helps and accessories to the attainment of divine life is because the world of nature is incomplete and imperfect. ***Consider this Canadian country during the early history of Montreal when the land was in its wild, uncultivated and natural condition. The soil was unproductive, rocky and almost uninhabitable—vast forests stretching in every direction. What invisible power caused this great metropolis to spring up amid such savage and forbidding conditions? It was the human mind. Therefore, nature and the effect of nature's laws were imperfect. The mind of man remedied and removed this imperfect condition, until now we behold a great city instead of a savage unbroken wilderness. Before the coming of Columbus America itself was a wild, uncultivated expanse of primeval forest, mountains and rivers—a very world of nature. Now it has become the world of man. It was dark, forbidding and savage; now it has become illumined with a great civilization and prosperity. Instead of forests, we behold productive farms, beautiful gardens and prolific orchards. Instead of thorns and useless vegetation, we find flowers, domestic animals and fields awaiting harvest. If the world of nature were perfect, the condition of this great country would have been left unchanged.***

If a child is left in its natural state and deprived of education, there is no doubt that it will grow up in ignorance and illiteracy, its mental faculties dulled and dimmed; in fact, it will become like an animal. This is evident among the savages of central Africa, who are scarcely higher than the beast in mental development.

The conclusion is irresistible that the splendors of the Sun of Truth, the Word of God, have been the source and cause of human upbuilding and civilization. The world of nature is the kingdom of the animal. In its natural condition and plane of limitation the animal is perfect. The ferocious beasts of prey have been completely subject to the laws of nature in their development. They are without education or training; they have no power of abstract reasoning and intellectual ideals; they have no touch with the spiritual world and are without conception of God or the Holy Spirit. The animal can neither recognize nor apprehend the spiritual power of man and makes no distinction between man and itself, for the reason that its susceptibilities are limited to the plane of the senses. It lives under the bondage of

nature and nature's laws. All the animals are materialists. They are deniers of God and without realization of a transcendent power in the universe. They have no knowledge of the divine Prophets and Holy Books—mere captives of nature and the sense world. In reality they are like the great philosophers of this day who are not in touch with God and the Holy Spirit—deniers of the Prophets, ignorant of spiritual susceptibilities, deprived of the heavenly bounties and without belief in the supernatural power. The animal lives this kind of life blissfully and untroubled, whereas the material philosophers labor and study for ten or twenty years in schools and colleges, denying God, the Holy Spirit and divine inspirations. The animal is even a greater philosopher, for it attains the ability to do this without labor and study. For instance, the cow denies God and the Holy Spirit, knows nothing of divine inspirations, heavenly bounties or spiritual emotions and is a stranger to the world of hearts. Like the philosophers, the cow is a captive of nature and knows nothing beyond the range of the senses. The philosophers, however, glory in this, saying, "We are not captives of superstitions; we have implicit faith in the impressions of the senses and know nothing beyond the realm of nature, which contains and covers everything." But the cow, without study or proficiency in the sciences, modestly and quietly views life from the same standpoint, living in harmony with nature's laws in the utmost dignity and nobility.

This is not the glory of man. The glory of man is in the knowledge of God, spiritual susceptibilities, attainment to transcendent powers and the bounties of the Holy Spirit. The glory of man is in being informed of the teachings of God. This is the glory of humanity. Ignorance is not glory but darkness. Can these souls who are steeped in the lower strata of ignorance become informed of the mysteries of God and the realities of existence while Jesus Christ was without knowledge of them? Is the intellect of these people greater than the intellect of Christ? Christ was heavenly, divine and belonged to the world of the Kingdom. He was the embodiment of spiritual knowledge. His intellect was superior to these philosophers, His comprehension deeper, His perception keener, His knowledge more perfect. How is it that He overlooked and denied Himself everything in this world? He attached little importance to this material life, denying Himself rest and composure, accepting trials and voluntarily suffering vicissitudes because He was endowed with spiritual susceptibilities and the power of the Holy Spirit. He beheld the splendors of the divine Kingdom, embodied the bounties of God and possessed ideal powers. He was illumined with love and mercy, and so, likewise, were all the Prophets of God.



Comments

November 14. On this date in 1935, Shoghi Effendi distinguished between the terms "Bahá'í Cycle" and "Bahá'í Dispensation" stating "There is no contradiction between Bahá'u'lláh's statement in the Iqan about the renewal of the City of God once every 1000 years, and that of ..."

Original file: 0682.html (position #99)

November 14. On this date in 1935, a letter written on behalf of Shoghi Effendi distinguished between the terms "Bahá'í Cycle" and "Bahá'í Dispensation" stating "There is no contradiction between Bahá'u'lláh's statement in the Iqan about the renewal of the City of God once every 1000 years, and that of the Guardian in the 'Dispensation' to the effect that the Bahá'í cycle will extend over a period of at least 500,000 years. The apparent contradiction is due to the confusion of the terms cycle and dispensation. For while the Dispensation of Bahá'u'lláh will last for at least one thousand years, His cycle will extend

still further to at least 500,000."

> *1565. Duration of the Bahá'í Cycle and Dispensation*
>
> *"Concerning your question relative to the duration of the Bahá'í Dispensation. There is no contradiction between Bahá'u'lláh's statement in the Iqan about the renewal of the City of God once every 1000 years, and that of the Guardian in the 'Dispensation' to the effect that the Bahá'í cycle will extend over a period of at least 500,000 years. The apparent contradiction is due to the confusion of the terms cycle and dispensation. For while the Dispensation of Bahá'u'lláh will last for at least one thousand years, His cycle will extend still further to at least 500,000."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, November 14, 1935: Bahá'í News, No. 102, August 1936, pp. 2-3)*

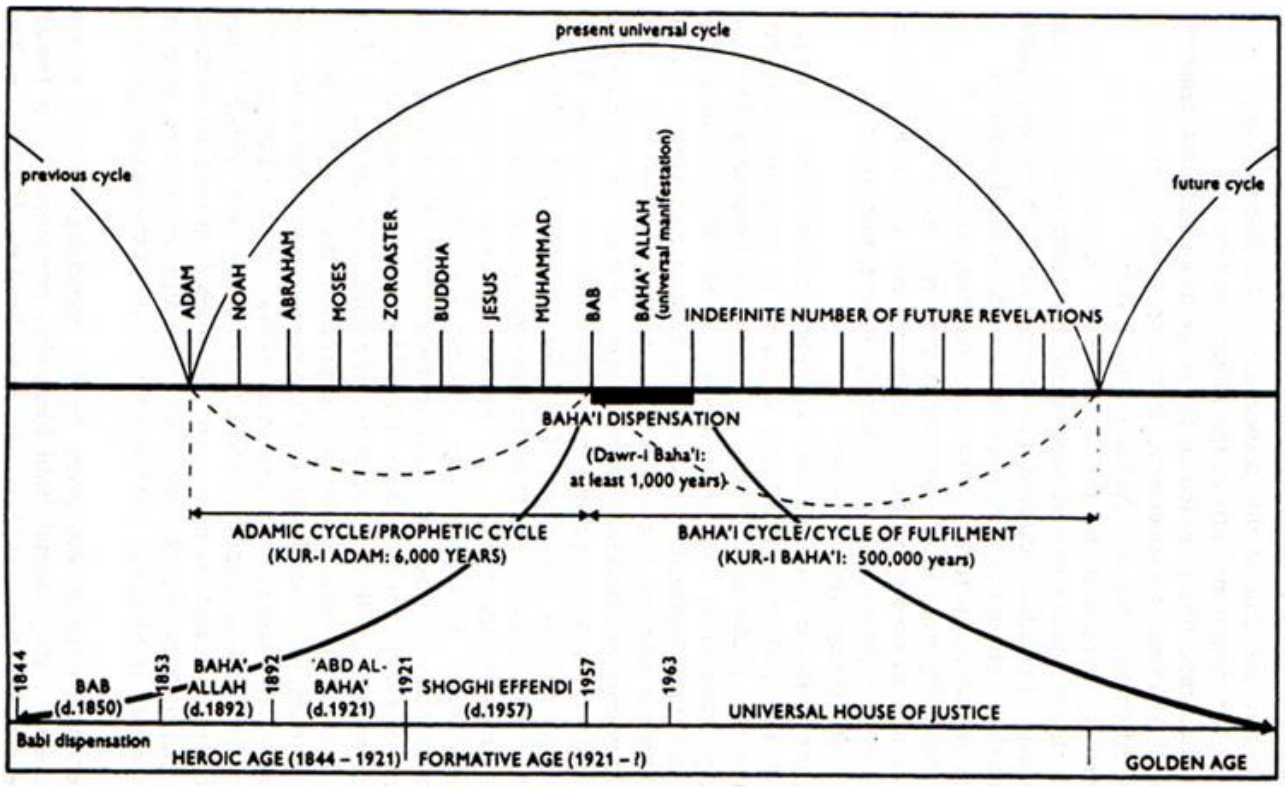


Figure 16.1 *The Baha'i view of history*

Comments

November 14. On this date in 1939, Shoghi Effendi wrote "It is certainly a much greater responsibility to reject the Manifestation in this day than it was in the past Dispensations, inasmuch as man, and indeed humanity as a whole, have been endowed with a greater measure of spiritual receptivity.

Original file: 0681.html (position #98)

November 14. On this date in 1939, a letter written on behalf of Shoghi Effendi to an individual believer stated that "It is certainly a much greater responsibility to reject the Manifestation in this day than it was in the past Dispensations, inasmuch as man, and indeed humanity as a whole, have been endowed with a greater measure of spiritual receptivity than ever before, and consequently it would be a much graver sin to repudiate the revealed Truth now than it would have been the case in bygone ages and centuries."

1588. Today It is a Greater Responsibility to Reject the Manifestation

"It is certainly a much greater responsibility to reject the Manifestation in this day than it was in the past Dispensations, inasmuch as man, and indeed humanity as a whole, have been endowed with a greater measure of spiritual receptivity than ever before, and consequently it would be a much graver sin to repudiate the revealed Truth now than it would have been the case in bygone ages and centuries."

(From a letter written on behalf of the Guardian to an individual believer, November 14, 1939)

Comments

Baha'i History - November 14. On this date in 1923, Shoghi Effendi wrote of "the Cause purified and inwardly victorious, its principles vindicated, its enemies silenced and sunk in unspeakable misery...in utter disregard of the flickerings of their fast-fading light..."

Original file: 0680.html (position #97)

November 14. On this date in 1923, Shoghi Effendi wrote of "the Cause purified and inwardly victorious, its principles vindicated, its enemies silenced and sunk in unspeakable misery...in utter disregard of the flickerings of their fast-fading light..."

> *Letter 16*
>
> *P.S. I enclose a copy of my translation [Published in the Bahá'í Magazine, Star of the West.] of Bahá'u'lláh's Words of Wisdom, which you will feel at liberty to circulate amongst the friends. To the beloved of the Lord and the handmaids of the*

Merciful throughout America, care of the members of the American National Spiritual Assembly. Fellow-laborers in the Divine Vineyard:

Upon my return, after a forced and prolonged absence, to the Holy Land, it is my first and most ardent wish to renew and strengthen those ties of brotherly love and fellowship that bind our hearts together in our common servitude to His sacred Threshold.

The two years that have elapsed since the passing of our beloved Master have been for the Cause, as well as for mankind, years of deep anxiety and pain. The momentous changes that are taking place in the history of both have proved so swift and far-reaching as to arouse in certain hearts a strange misgiving as to their stability and future.

On one hand the remarkable revelations of the Beloved's Will and Testament, so amazing in all its aspects, so emphatic in its injunctions, have challenged and perplexed the keenest minds, whilst the ever-increasing confusion of the world, threatened as never before with disruptive forces, fierce rivalries, fresh commotions and grave disorder, has well-nigh overwhelmed the heart and damped the zeal of even the most enthusiastic believer in the destiny of mankind.

And yet, how often we seem to forget the clear and repeated warnings of our beloved Master, who, in particular during the concluding years of His mission on earth, laid stress on the "severe mental tests" that would inevitably sweep over His loved ones of the West--tests that would purge, purify and prepare them for their noble mission in life.

The Cause of Human Suffering

And as to the world's evil plight, we need but recall the writings and sayings of Bahá'u'lláh, who, more than fifty years ago, declared in terms prophetic the prime cause of the ills and sufferings of mankind, and set forth their true and divine remedy. "Should the Lamp of Religion be hidden," He declares, "Chaos and confusion will ensue." How admirably fitting and applicable are these words to the present state of mankind!

Ours is then the duty and privilege to labor, by day and by night, amidst the storm and stress of these troublous days, that we may quicken the zeal of our fellow-men, rekindle their hopes, stimulate their interest, open their eyes to the true Faith of God and enlist their active support in the carrying out of our common task for

the peace and regeneration of the world.

Let us take heart and be thankful to our beloved 'Abdu'l-Bahá, as we remember His manifold blessings and unfailing care and protection, ever since the hour of His departure from our midst. The flames of sedition, so maliciously kindled in the past by those who have dared to flout His will, are gone out for ever, and the fondest hopes of these evil plotters are now abandoned, doomed never to revive. He has indeed redeemed His promise!

It seemed not a long time ago that their agitation, so violently renewed immediately after the passing of our Beloved, would for a time confuse the Divine Message of Bahá'u'lláh, obscure His Covenant, retard the progress of His Cause, and shatter its unity; and yet how well we see them all today, not through our efforts, but by their own folly, and above all, by the intervention of the hidden hand of God, reduced to the vilest and most humiliating position.

And now, with the Cause purified and inwardly victorious, its principles vindicated, its enemies silenced and sunk in unspeakable misery, may we not, henceforth, direct all our efforts to collective action and constructive achievement, and, in utter disregard of the flickerings of their fast-fading light, arise to carry out those urgent measures that will secure the outward and complete triumph of the Cause.

I, for my part, as I look back to the unfortunate circumstances of ill-health and physical exhaustion that have attended the opening years of my career of service to the Cause, feel hardly gratified, and would be truly despondent but for the sustaining memory and inspiring example of the diligent and ceaseless efforts which my fellow-workers the world over have displayed during these two trying years in the service of the Cause.

I cherish the hope that, from now on, the Beloved may bestow upon me all the strength and vigor that will enable me to pursue over a long and unbroken period of strenuous labor the supreme task of achieving, in collaboration with the friends in every land, the speedy triumph of the Cause of Bahá'u'lláh. This is the prayer I earnestly request all my fellow-brethren and sisters in the Faith to offer on my behalf.

Let us pray to God that in these days of world-encircling gloom, when the dark

> *forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of human society, when the most precious fruits of civilization are undergoing severe and unparalleled tests, we may all realize, more profoundly than ever, that though but a mere handful amidst the seething masses of the world, we are in this day the chosen instruments of God's grace, that our mission is most urgent and vital to the fate of humanity, and, fortified by these sentiments, arise to achieve God's holy purpose for mankind.*
>
> *Your brother in His Service,*
>
> *SHOGHI.*
>
> *Haifa, Palestine.*
>
> *November 14, 1923.*

Comments

Baha'i History - November 14. On this date in 1923, Shoghi Effendi [wrote](http://bahai-library.com/shoghieffendi_bahai_ "in these days of world-encircling gloom, when the dark forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of h

Original file: 0679.html (position #96)

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> *Your brother in His Service,*
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>
> *November 14, 1923.*

Comments

November 14. On this date in 2004, the Bahá'í World News Service featured an article about "a gala dinner celebrating the 50th anniversary of the introduction of the Baha'i Faith to" San Marino by Sohrab Payman and his wife, Tabandeh, for which they were named Knights of Bahá’u’lláh.

Original file: 0678.html (position #95)

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Baha'i jubilee celebrated in 'world's oldest republic' 14 November 2004

SAN MARINO — Prominent government officials paid tribute to the Baha'i community at a gala dinner celebrating the 50th anniversary of the introduction of the Baha'i Faith to this country.

The anniversary was "a very special and important occasion," the Secretary of State for Industry, Claudio Felici, told 100 prominent citizens of San Marino and their Baha'i hosts at the event held on 25 September 2004.

Conveying greetings from the government, Dr. Felici spoke about the Baha'i attitude towards peace and how it moved beyond just rhetoric and good intentions to dialogue, cooperation, and human relations.

The activities of the Faith in seeking peace and religious unity are well known in San Marino, a country surrounded by Italy and a member of the United Nations since 1992. It lays claim to the description of "the world's oldest republic."

Last year, the captains regent, two leaders who hold the positions of head of state and government, accepted delivery of a message from the Universal House of Justice which called for decisive action to eradicate religious intolerance and fanaticism in the world.

The government of San Marino has also intervened internationally in defense of the Baha'i community of Iran, which has suffered persecution at the hands of the authorities in that country.

A message read to the jubilee dinner from the captains regent, Paolo Bollini and Marino Riccardi, said the Baha'is had helped to draw attention to the values of belonging, tolerance, and solidarity that permeate San Marino.

"The presence of the Baha'i community in San Marino is consequently of great significance and will help bring a future of certainty and peace," they said in their message.

A prominent member of the Italian Baha'i community, Julio Savi, then delivered an address to the gathering in which he outlined the history of the Baha'i Faith in the country. Dr. Savi described how in 1953 Tabandeh ("Toby") Payman of Iran was attending a Baha'i conference in Stockholm when she decided to introduce the Faith to San Marino as part of a ten-year plan to take the teachings around the world. Without returning to her home in Tehran, she moved directly to San Marino, where her husband, Sohrab, and their daughter Ghitty joined her some months later.

Dr. Savi said that after their arrival in San Marino they established friendships, and soon

the Baha'i ideas and thoughts became better known in the country. "San Marino is a special place," Dr. Savi said. "The republic was founded many years ago by a saint, someone who was also spiritually motivated," he said.

"In this country, Toby gave her contribution, a contribution of ideas, which, I believe, coincide with those of the San Marino people, the defenders of freedom."

The head of the Faith, Shoghi Effendi, bestowed on Mr. and Mrs. Payman the accolade of Knight of Baha'u'llah for their service in introducing the Baha'i Faith to San Marino. The couple still reside there and were honored participants at the jubilee festivities. At a celebration on 26 September 2004 attended by Baha'is from San Marino, Italy, Monaco, and the United States, a message from the Universal House of Justice to the Baha'is of San Marino was read to the participants.

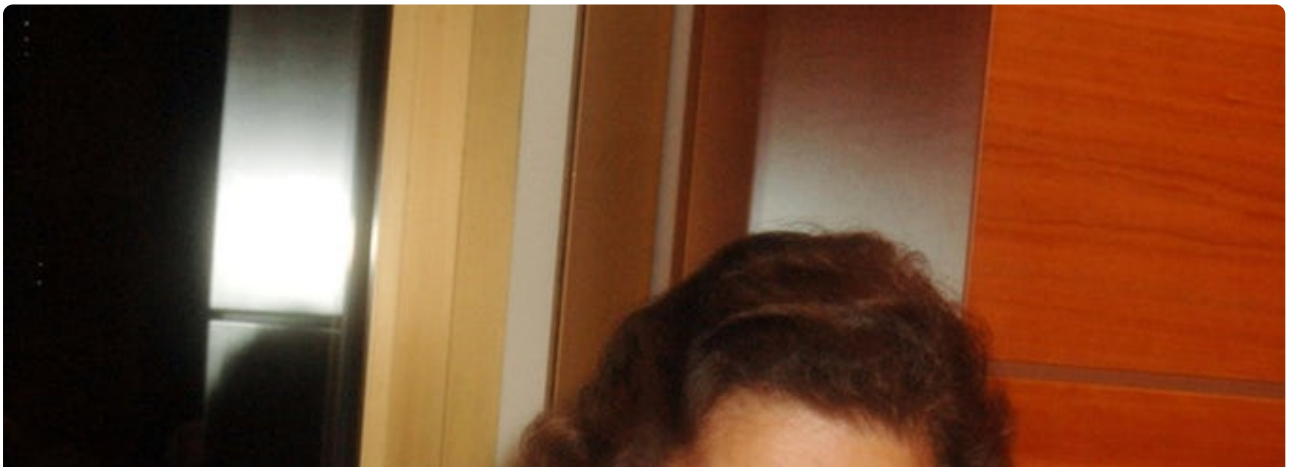
Congratulations also came the National Spiritual Assemblies of the Baha'is of France, Italy, and the United States and from many other Baha'i communities around the world.

Later that day, the secretary of the Spiritual Assembly of the Baha'is of San Marino, Ghitty Payman, welcomed Baha'is and guests to a concert in the Titano theatre where a prominent singer from Ghana, Ranzie Mensah, performed.

Ms. Mensah, who has performed with Miriam Makeba and appeared on numerous television shows as well as entertained at international governmental events, was accompanied on the piano by Alfredo Matera and by singers Stefy Piovesan, Aurelio Pitino, and Lidia Genta Rigamonti.

After she sang songs with lyrics including the words of Baha'u'llah, the audience gave her a standing ovation.

A buffet dinner brought the joyous jubilee celebrations to a close.



Comments

November 14. On this date in 1936, Shoghi Effendi wrote American Bahá'í's "the Divine Plan...is the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfil their unimaginably glorious Destiny."

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> *THE SIGNIFICANCE OF THE UNDERTAKING*
>
> *I cannot allow this communication to be sent without adding a few words in person and stress afresh the significance of the undertaking in which the entire Bahá'í community has embarked. The promulgation of the Divine Plan, unveiled by*

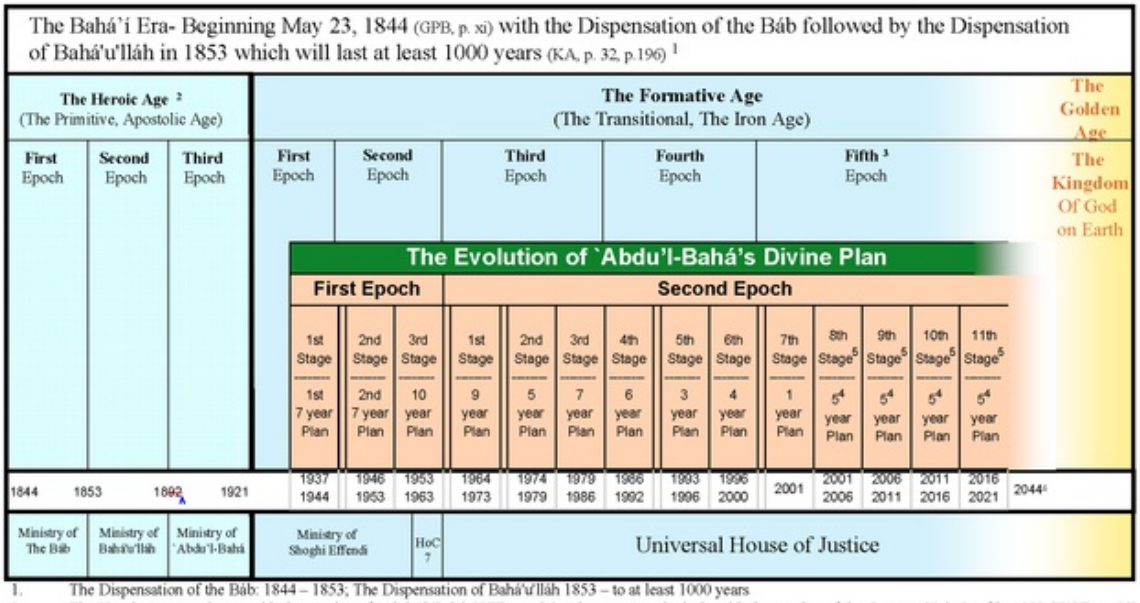
our departed Master in the darkest days of one of the severest ordeals which humanity has ever experienced, is the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfil their unimaginably glorious Destiny. As the proclamation of the Message reverberates throughout the land, as its resistless march gathers momentum, as the field of its operation widens, and the numbers of its upholders and champions multiply, its potentialities will correspondingly unfold, exerting a most beneficent influence not only on every community throughout the Bahá'í world, but on the immediate fortunes of a travailing society. The repercussions of this campaign are already apparent in Europe, India, Egypt, Iraq and even among the sore-tried communities in Persia and Russia. The Faith of God is gaining in stature, effectiveness and power. Not until, however, the great enterprise which you are now conducting runs its full course and attains its final objective, at its appointed time, can its world-encompassing benefits be fully apprehended or revealed. The perseverance of the American believers will, no doubt, insure the ultimate realization of these benefits.

November 14, 1936

"We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh" FWU, p 54

THE MAJESTIC PROCESS: CYCLES, ERAS, AGES, EPOCHS and STAGES

The Bahá'í cycle – "…a cycle that must extend over a period of at least five hundred thousand years." WOB, p 102



1. The Dispensation of the Báb: 1844 – 1853; The Dispensation of Bahá'u'lláh 1853 – to at least 1000 years
2. The Heroic Age terminates with the passing of 'Abdu'l-Bahá (GPB, p. xiv). Also more particularly with the passing of the Greatest Holy Leaf in 1932 (WOB, p. 98)
3. Fifth Epoch of the Formative Age entered. (UHJ letter 16th January 2001)
4. The 5 Year Plan begins a series of four 5 Year Plans from 2001 – 2021, culminating in the centenary of the inception of the Formative Age. (UHJ letter Ridván 2001)
5. Stage number not yet known but presumed to continue in sequence of numbers from the 8th stage in 2001
6. See This Decisive Hour, p. 95 re: foundation of future civilizations to have been established during the second Bahá'í Century
7. Ministry of the Hands of the Cause. 1957 - 1963

Prepared by: John W. Conkling, assisted in graphics by J. Bernie. Jan. 14, 2004

Comments

November 15. On this date in 1912, 'Abdu'l-Bahá gave a talk at the home of Juliet Thompson in New York. Earlier that year, on June 1, 'Abdu'l-Bahá had his first sitting for his portrait painted by Juliet Thompson in her New York studio.

Original file: 0676.html (position #93)

November 15. On this date in 1912, 'Abdu'l-Bahá gave a talk at the home of Juliet Thompson in New York. Earlier that year, on June 1, 'Abdu'l-Bahá had his first sitting for his portrait painted by Juliet Thompson in her New York studio. While pictures, sketches, and photographs of 'Abdu'l-Bahá are ubiquitous in Bahá'í homes, those of Bahá'u'lláh are less so although the prohibition is equally applicable to both.

Comments

Baha'i History - November 15. On this date in 1957, five of the Hands of the Cause of God went to Shoghi Effendi's apartment where his "safe was sealed with tape, which was signed by all Hands and then countersigned, and then sealed with sealing wax, on the upper and lower doors of the safe..."

Original file: 0675.html (position #92)

November 15. On this date in 1957, five of the Hands of the Cause of God went to Shoghi Effendi's apartment where his "safe was sealed with tape, which was signed by all Hands and then countersigned, and then sealed with sealing wax, on the upper and lower doors of the safe...The keys of the safe were then placed in an envelope which was sealed with sealing wax, and signed by the Hands. This was done immediately, and delivered to the Guardian's Assistant Secretary, Mr. Leroy Ioas, Hand of the Faith, who placed it in the safe in his office."

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> *HANDS IN THE HOLY LAND*
>
> *OFFICIAL STATEMENT*
>
> *Haifa, Israel*
>
> *November 15, 1957*
>
> *Allah-u-Abha!*
>
> *Ruhiyyih Khanum, Mr. Remey, Mrs. Collins, Dr. Giachery, and Mr. Ioas, arrived from Lydda airport about 10:50 a.m. November 15th, from the funeral of the dearly beloved Guardian.*
>
> *The five Hands of the Cause, named above, then secured the sealed envelope with the keys to the Guardian's apartment, opened it, and proceeded to enter the apartment, at 11:10 a.m.*
>
> *We immediately proceeded to the safe where sacred documents were preserved, and the logical place where the Will of the beloved Guardian would be kept.*
>
> *The safe was sealed with tape, which was signed by all Hands and then countersigned, and then sealed with sealing wax, on the upper and lower doors of the safe. This was completed at 11:15 a.m.*
>
> *The keys of the safe were then placed in an envelope which was sealed with sealing wax, and signed by the Hands. This was done immediately, and delivered to the Guardian's Assistant Secretary, Mr. Leroy Ioas, Hand of the Faith, who placed it in the safe in his office.*
>
> *As an additional measure of precaution, the drawers of the desk of the Guardian*

> *were sealed, and the seals countersigned. This was concluded at 12:07 p.m.*
>
> *The five Hands of the Faith who were present at all times sign this document in attestation thereto.*
>
> *[Signed as follows]*
>
> *Ruhiyyih Mason Remey Amelia E. Collins*
>
> *Ugo Giachery Leroy C. Ioas*

Comments

November 15. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Bangui, Central African Republic, one in Bangalore, India, and another in Uvira, Democratic Republic of the Congo.

Original file: 0674.html (position #91)

November 15. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Bangui, Central African Republic, one in Bangalore, India, and another in Uvira, Democratic Republic of the Congo.

Universal House of Justice member Peter Khan would later give a talk on July 3, 2009, later published as "Reflections on the Ridvan 2009 Message," stating,

> *As you are, I am sure, aware, that series of conferences had a galvanizing effect on the Bahá'í Community throughout the world and ultimately on the larger society.*

> *It was a tangible demonstration of the global spread of the Faith and it created a most welcome surge toward the goal of 1500 Intensive Programs of Growth by the end of the present plan.*

How does membership in the International Teaching Centre lead to election to the Universal House of Justice?

How is it that with its nine members elected every five years from the male membership in good standing of the worldwide Bahá'í community by an electoral college consisting of all the members of each Bahá'í National Spiritual Assembly throughout the world, the membership of the Universal House of Justice consists exclusively of men who have previously been appointed to the International Teaching Centre by the Universal House of Justice?

With no overt campaigning or politicking permitted, upon what does the electoral college base its election of new members to the Universal House of Justice?

In the Bahá'í electoral system, the exposure of potential candidates to electors is a premium. Members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice.

Consider the cases of Stephen Birkland and Stephen Hall. Stephen Birkland was appointed to the International Teaching Centre in 2008 and elected to the Universal House of Justice in 2010. Stephen Hall was appointed to the International Teaching Centre in 2005 and elected to the Universal House of Justice in 2010.

In a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

In that period, Stephen Birkland attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 1-2, 2008	Lusaka, Zambia

Date	Location of Bahá'í Regional Conference
November 8-9, 2008	Johannesburg, South Africa
November 29-30, 2008	Antofagasta, Chile
December 6-7, 2008	Atlanta, Georgia, United States of America
January 17-18, 2009	Vancouver, Canada
February 7-8, 2009	Frankfurt, Germany
February 21-22, 2009	Accra, Ghana

Source: Bahá'í World News Service search for "Stephen Birkland"

In that period, Stephen Hall attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 15-16, 2008	Bangui, Central African Republic
November 22-23, 2008	Lubumbashi, Democratic Republic of the Congo
November 29-30, 2008	Yaoundé, Cameroon
December 6-7, 2008	Portland, Oregon, United States of America
December 13-14, 2008	Stamford, Connecticut, United States of America
January 3-4, 2009	Abidjan, Ivory Coast
January 17-18, 2009	Lae, Papua New Guinea
January 24-25, 2009	Sydney, Australia
January 31-February 1, 2009	Auckland, New Zealand
February 7-8, 2009	Frankfurt, Germany

Source: Bahá'í World News Service search for "Stephen Hall"

No other Bahá'ís receive as much exposure to electors of the Universal House of Justice as do members of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

When the Universal House of Justice appoints members to the International Teaching Centre, they are in fact selecting their own replacements.

In the Bahá'í electoral system, with no overt campaigning and politicking permitted, the exposure of potential candidates to electors is a premium. The nine members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice. In fact, every single one of the current members of the Universal House of Justice previously served as a Counsellor member of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

To illustrate further, in a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

Each of the 41 Regional Conferences was attended by two Counsellor members of the International Teaching Centre with the exception of the Conference held at Uvira, the Democratic Republic of Congo, which had only one representative. The Counsellor members of the International Teaching Centre at the time of the Regional Conferences were Juan Francisco Mora, Ayman Rouhani, Stephen Hall, Stephen Birkland, Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker.

Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to the Universal House of Justice.

Of the four male members at the time of the 41 Regional Conferences (Juan Francisco Mora, Ayman Rouhani, Stephen Hall, and Stephen Birkland), all have been elected to the Universal House of Justice.

In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. In the people's democracies of the Eastern Bloc, these career bureaucrats were known as the nomenklatura.

The next member elected to the Universal House of Justice will be Andrej Donoval, who is the longest tenured male member of the International Teaching Centre, having been appointed to that body in 2013.

Comments

Baha'i History - November 15. On this date in 1931, Shoghi Effendi wrote "the world is reaching the verge of ruin. Should we stay our hand and fail to apply the Divine remedy Baha'u'llah has prescribed in His Writings, all the people of the civilized world will perish."

Original file: 0673.html (position #90)

November 15. On this date in 1931, Shoghi Effendi wrote "See how through national hatreds, economic shortsightedness and racial prejudice the world is reaching the verge of ruin. Should we stay our hand and fail to apply the Divine remedy Baha'u'llah has prescribed in His Writings, all the people of the civilized world will perish."

> *"See how through national hatreds, economic shortsightedness and racial prejudice the world is reaching the verge of ruin. Should we stay our hand and fail to apply the Divine remedy Baha'u'llah has prescribed in His Writings, all the people of the civilized world will perish."*

- *From a letter written by the Guardian, through his secretary, to Mr. C. G. Nordquist, Seattle, dated Haifa, Palestine, November 15, 1931.*

Comments

Baha'i History - November 15. On this date in 2001, an article in "The Columbian" newspaper headlined "Baha'i Believers Increase in County," noting "more than 200 members in Clark County, up from about 100 five years ago."

Original file: 0672.html (position #89)

November 15. On this date in 2001, an article in *The Columbian* newspaper headlined "Baha'i Believers Increase in County," noting "more than 200 members in Clark County, up from about 100 five years ago."

> *BAHA'I BELIEVERS INCREASE IN COUNTY*
>
> *Thursday, November 15, 2001*
>
> *compiled by Columbian staff*
>
> *The Baha'i Faith, one of the faster-growing religions in the world, has more than 200 members, in Clark County, up from about 100 five years ago, according to*

member Joe Schaub. Worldwide, the group has more than 5 million followers.

Those who join, Schaub said, are attracted by the multiethnic foundation of the religion, which advocates gender and ethnic equality and deeper cultural understanding.

"We're interested in racial harmony, and we're one of the most diverse religious groups in the world," Schaub said. "Our theme is unity, unity in diversity."

The Baha'i Faith was founded in 1844 in Iran by Baha'u'llah, a nobleman from Teheran.

According to Baha'i Faith, each of the great religions brought by the messengers of God Moses, Buddha, Krishna, Jesus, Mohammed and Zoroaster represents a successive stage in the spiritual development of civilization. Baha'u'llah, whose name means Glory of God, is thought to be the most recent messenger.

In Clark County, Baha'i groups hold potlucks and worship sessions in members' homes, .

There is no formal church building, nor does the faith have designated clergy members.

Clark County's Baha'i members includes 145 adults, 50 children and 23 young adults, according to Schaub.

BAHA'I GATHERING

WHAT: Clark County's newest spiritual assembly of the Baha'i Faith

WHEN: 7-9 p.m. Saturday

WHERE: Municipal Court community room, 89 C St., Washougal

INFORMATION: 360-335-1079 for the Washougal group; 360-254-3086 for other Clark County Baha'i groups; www.us.bahai.org for background about the religion

Comments

November 16. On this date in 1881, Pritam Singh, believed to be the first member of the Sikh community in India to accept the Bahá'í Faith, was born.

November 16. On this date in 1881, Pritam Singh, believed to be the first member of the Sikh community in India to accept the Bahá'í Faith, was born.

On April 10, 1934, Shoghi Effendi wrote Pritam Singh "the realization of your inability to serve as Secretary to the National Spiritual Assembly has deeply grieved his heart. It is, indeed, a matter of deep regret that such an able, devoted and efficient worker like you should be forced to leave such an important post in the national Sphere of the administration. You should, therefore, make every possible sacrifice in order to continue serving the Cause in this field where you have already attained such a high distinction."

> *[To Professor Pritam Singh]*
>
> *April 10, 1934*
>
> *Dear Bahá'í Brother,*
>
> *Your letter of March 13th addressed to the Guardian has just been received through the kind care of our dear Mr. Vakil, and the realization of your inability to serve as Secretary to the National Spiritual Assembly has deeply grieved his heart. It is, indeed, a matter of deep regret that such an able, devoted and efficient worker like you should be forced to leave such an important post in the national*

> *Sphere of the administration. You should, therefore, make every possible sacrifice in order to continue serving the Cause in this field where you have already attained such a high distinction.*
>
> *The Guardian, however, wishes by no means to force you to occupy a post which, in addition to the tremendous amount of work it demands, entails a responsibility which, for some reason or another, you may feel unable to assume. He would advise you, however, to submit your case to the National Spiritual Assembly at its next meeting at Delhi, that they may carefully consider the possibility of your resignation from the National Secretariat. They will surely consider the matter sympathetically and dispassionately and will give you ail the advice you need. The National Spiritual Assembly cannot refuse accepting a resignation when it is well Justified, and when it is done not with the purpose of shirking responsibility but with the intention of giving a chance to others to prove themselves worthy of occupying responsible posts in the administrative field.*
>
> *Assuring you of the Guardian's prayers on your behalf, and with, his best wishes for the development of your work for the Cause.*
>
> *Dear and valued co-worker*
>
> *Your sustained and inspiring labours under such trying and difficult circumstances are indeed highly praiseworthy and meritorious. I will pray from the depths of my heart that you. will find it possible to lend your invaluable assistance to your collaborators in both the teaching and administrative fields of Bahá'í activity. Your competence, your loyalty, your experience and knowledge of the essentials of the Faith eminently qualify you to take an active and leading part in its manifold activities. Your true and grateful brother,*
>
> *Shoghi*

Pritam Singh is believed to be the first member of the Sikh community in India to accept the Bahá'í Faith, and the first to publish a Bahá'í weekly magazine in India. He was born on November 16th, 1881, in Punjab.

Prof. Pritam Singh obtained his B. A. degree in History, Economics and Political Science with distinction. In 1905, he became a teacher in Achison College, Lahore. He received his Master's degree in Economics from the university of Calcutta. He was appointed Professor of Economics and joined the University of Punjab. He was a Linguist and knew Hindi, Urdu,

Gurmukhi, Persian and English.

He received the message of Bahá'u'lláh from Mirzá Mahmud soon after his graduation in 1904. He undertook teaching trips alone, and with Ms Martha Root and Dr. G. Y. Chitnis. He resigned from his profession to work for the Cause of God. He had simple habits. For the last few years of his life he pioneered to Amritsar where there were no other Bahá'ís at that time. He was one of the earliest secretaries of the National Spiritual Assembly of India and Burma. He passed away peacefully in his sleep on August 25th, 1959.

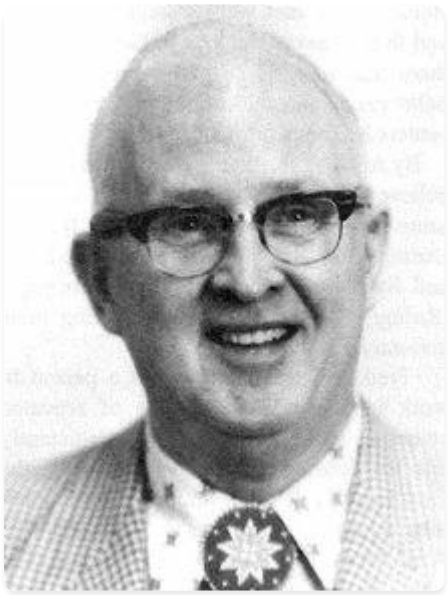
Pritam Singh

Comments

November 16. On this date in 1987, Frederick Laws, an American Bahá'í who became the Knight of Bahá’u’lláh for Basutoland, died in the state of Washington.

Original file: 0670.html (position #87)

November 16. On this date in 1987, Frederick Laws, an American Bahá'í who became the Knight of Bahá’u’lláh for Basutoland, died in the state of Washington.



Comments

November 16. On this date in 1969, the UHJ observed "In the worsening world situation, fraught with pain of war, violence and the sudden uprooting of long-established institutions, can be seen the fulfillment of the prophecies of Bahá’u’lláh and the oft-repeated warnings of the Master and ..."

Original file: 0669.html (position #86)

November 16. On this date in 1969, a message from the Universal House of Justice to the Bahá’ís of the World observed "In the worsening world situation, fraught with pain of war, violence and the sudden uprooting of long-established institutions, can be seen the fulfillment of the prophecies of Bahá’u’lláh and the oft-repeated warnings of the Master and the beloved Guardian about the inevitable fate of a lamentably defective social system, an unenlightened leadership and a rebellious and unbelieving humanity. Governments and peoples of both the developed and developing nations, and other human institutions,

secular and religious, finding themselves helpless to reverse the trend of the catastrophic events of the day, stand bewildered and overpowered by the magnitude and complexity of the problems facing them. At this fateful hour in human history many, unfortunately, seem content to stand aside and wring their hands in despair or else join in the babel of shouting and protestation which loudly objects, but offers no solution to the woes and afflictions plaguing our age."

> *The Universal House of Justice*
>
> *16 November 1969*
>
> *To the Bahá'ís of the World*
>
> *Dear Friends,*
>
> ***In the worsening world situation, fraught with pain of war, violence and the sudden uprooting of long-established institutions, can be seen the fulfillment of the prophecies of Bahá'u'lláh and the oft-repeated warnings of the Master and the beloved Guardian about the inevitable fate of a lamentably defective social system, an unenlightened leadership and a rebellious and unbelieving humanity. Governments and peoples of both the developed and developing nations, and other human institutions, secular and religious, finding themselves helpless to reverse the trend of the catastrophic events of the day, stand bewildered and overpowered by the magnitude and complexity of the problems facing them. At this fateful hour in human history many, unfortunately, seem content to stand aside and wring their hands in despair or else join in the babel of shouting and protestation which loudly objects, but offers no solution to the woes and afflictions plaguing our age.***
>
> *Nevertheless a greater and greater number of thoughtful and fair-minded men and women are recognizing in the clamor of contention, grief and destruction, now reaching such horrendous proportions, the evidences of Divine chastisement, and turning their faces towards God are becoming increasingly receptive to His Word. Doubtless the present circumstances, though tragic and awful in their immediate consequences, are serving to sharpen the focus on the indispensability of the Teachings of Bahá'u'lláh to the needs of the present age, and will provide many*

opportunities to reach countless waiting souls, hungry and thirsty for Divine guidance.

It is these opportunities which we must seize before it is too late. *What is needed now is the awakening of all believers to the immediacy of the challenge so that each may assume his share of the responsibility for taking the Teachings to all humanity. Universal participation, a salient objective of the Nine Year Plan, must be pressed toward attainment in every continent, country and island of the globe. Every Bahá'í, however humble or inarticulate, must become intent on fulfilling his role as a bearer of the Divine Message. Indeed, how can a true believer remain silent while around us men cry out in anguish for truth, love and unity to descend upon this world?*

We all know how often the Master and the beloved Guardian called upon the friends to consciously strive to be more loving, more united, more dedicated and prayerful than ever before in order to overcome the atmosphere of present-day society which is unloving, disunited, careless of right and wrong and heedless of God. "... when we see the increasing darkness in the world today," the Guardian's secretary wrote on his behalf, "we can fully realize that unless the Message of Bahá'u'lláh reaches into the hearts of men and transforms them, there can be no peace and no spiritual progress in the future."

The Nine Year Plan is the current stage in the achievement of that sublime objective. It is now imperative for every Bahá'í to set for himself individual teaching goals. The admonition of 'Abdu'l-Bahá to lead at least one new soul to the Faith each year and the exhortation of Shoghi Effendi to hold a Bahá'í fireside in one's home every Bahá'í month are examples of individual goals. Many have capacities to do even more, but this alone will assure final and complete victory for the Plan.

We call upon the friends to join with us in prayer during the Feast of Sulṭán that we will all become so imbued with zeal, courage and enthusiasm that from this day to the end of the Nine Year Plan nothing will be able to stay the victorious onward march of the followers of the Most Great Name. May our efforts be worthy of the blessings and confirmations of Bahá'u'lláh.

With loving Bahá'í greetings,

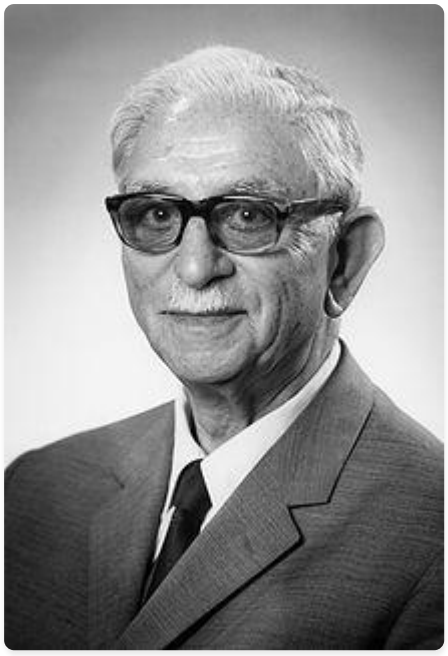
[signed: The Universal House of Justice]

Comments

Baha'i History - November 16. On this date in 1889, Shu'á'u'lláh 'Alá'í, who would become a prominent finance official in Iran where he served on the NSA and was later appointed a Hand of the Cause of God, was born in Tehran.

Original file: 0668.html (position #85)

November 16. On this date in 1889, Shu'á'u'lláh 'Alá'í, who would become a prominent finance official in Iran where he served on the NSA and was later appointed a Hand of the Cause of God, was born in Tehran.

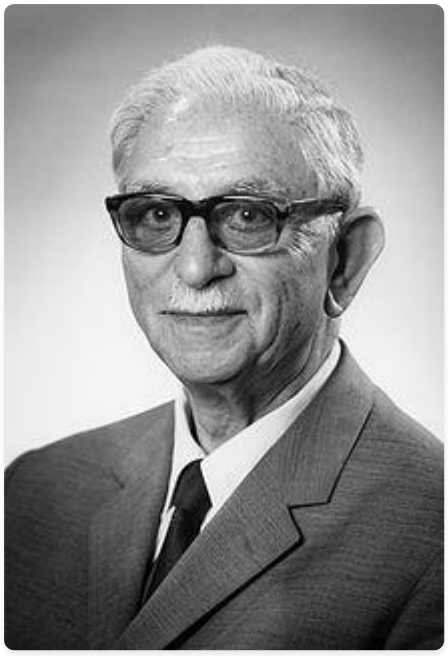


Comments

Baha'i History - November 16. On this date in 1984, Shu'á'u'lláh 'Alá'í, who was a prominent finance official in Iran where he served on the NSA and was later appointed a Hand of the Cause of God, died in Scottsdale, Arizona.

Original file: 0667.html (position #84)

November 16. On this date in 1984, Shu'á'u'lláh 'Alá'í, who was a prominent finance official in Iran where he served on the NSA and was later appointed a Hand of the Cause of God, died in Scottsdale, Arizona.



Comments

Baha'i History - November 16. On this date in 1969, the UHJ wrote "Indeed, how can a true believer remain silent while around us men cry out in anguish for truth, love and unity to descend upon this world?"

Original file: 0666.html (position #83)

November 16. On this date in 1969, the UHJ wrote "Every Bahá'í, however humble or inarticulate, must become intent on fulfilling his role as a bearer of the Divine Message. Indeed, how can a true believer remain silent while around us men cry out in anguish for truth, love and unity to descend upon this world?"

> *2021. How Can True Believer Remain Silent*
>
> *"Every Bahá'í, however humble or inarticulate, must become intent on fulfilling his role as a bearer of the Divine Message. Indeed, how can a true believer remain silent while around us men cry out in anguish for truth, love and unity to descend upon this world?"*
>
> *(From a letter of the Universal House of Justice to the Bahá'ís of the World, November 16, 1969)*

Comments

Baha'i History - November 17. On this date in 1919, ‘Abdu'l-Bahá said "Mr. Remey is very good. He works very hard. He is very restless. He is continually travelling from city to city. He has not left a place unvisited. He has gone everywhere, even to India... His soul has a great future."

Original file: 0665.html (position #82)

November 17. On this date in 1919, ‘Abdu'l-Bahá said "Mr. Remey is very good. He works very hard. He is very restless. He is continually travelling from city to city. He has not left a place unvisited. He has gone everywhere, even to India. I am going to send him to Persia so that he may be one day in the East and one day in the West.... His soul has a great future."

Comments

November 17. On this date in 1912, the Grand Rapids Herald carried an article titled "Cleverness of the Bahá'í" asking "What is Bahá'ísm? and the still more pertinent question. Why is it? ... Just what is it? ... to be an attempt to merge all the religions of the earth into a universal religion"

Original file: 0664.html (position #81)

November 17. On this date in 1912, the Grand Rapids Herald carried an article titled "Cleverness of the Bahá'í" asking "What is Bahá'ísm? and the still more pertinent question. Why is it? may engage our attention for few moments this morning. Though we do not, perhaps, hear so much of the movement now 'Abdu'l-Bahá has left America and gone back to the continent, it appears still to be making some headway. Like all new cults, it has its inevitable following of the curious and the dissatisfied. But there are also those who have studied it more deeply. Just what is it? Technically, something not a little complex, and

which appealed to James T. Bixby as meriting many pages in the June issue of the North American Review; more simply and with, no embroidery, it appears to be an attempt to merge all the religions of the earth into a universal religion in much the same manner as educators a few years ago conceived the idea (more or less a wild one) of sifting all the languages into Esperanto."

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>
> *Just what is it? Technically, something not a little complex, and which appealed to James T. Bixby as meriting many pages in the June issue of the North American Review; more simply and with, no embroidery, it appears to be an attempt to merge all the religions of the earth into a universal religion in much the same manner as educators a few years ago conceived the idea (more or less a wild one) of sifting all the languages into Esperanto.*

J.E. Esselmont's book *Bahá'u'lláh and the New Era* quotes 'Abdu'l-Bahá in the chapter entitled *Universal Language*:

> *At an Esperanto banquet given in Paris in February 1913, 'Abdu'l-Bahá said:—*
>
> *Today one of the chief causes of the differences in Europe is the diversity of languages. We say this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet language is the greatest barrier between them. Were a universal auxiliary language in operation they would all be considered as one.*
>
> *His Holiness Bahá'u'lláh wrote about this international language more than forty years ago. He says that as long as an international language is not adopted,*

complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language.

Generally speaking, the whole people of the Orient are not fully informed of events in the West, neither can the Westerners put themselves in sympathetic touch with the Easterners; their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of a universal language, the Western books could easily be translated into that language, and the Eastern peoples be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the people in the West. The greatest means of progress towards the union of East and West will be a common language. It will make the whole world one home and become the strongest impulse for human advancement. It will upraise the standard of the oneness of humanity. It will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races.

Now, praise be to God that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. With untiring effort and self-sacrifice on the part of its devotees Esperanto will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world, and become a part of the curriculum in all the public schools. I hope that Esperanto will be adopted as the language of all the future international conferences and congresses, so that all people need acquire only two languages—one their own tongue and the other the international language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread.

In the past, Bahá'ís were more active in learning and encouraging the learning of Esperanto, and the links between Esperanto and the Bahá'í Faith are numerous. Ehsan Yarshater, the ex-Bahá'í founder and editor of Encyclopedia Iranica, notes how as a child in Iran he learned and taught Esperanto and that when his mother was visiting Haifa he wrote her a letter in Persian as well as Esperanto. L.L. Zamenhof's daughter, Lidia Zamenhof was a convert to the Bahá'í Faith. At the request of 'Abdu'l-Baha, Agnes Baldwin Alexander became an early advocate of Esperanto and used it to spread the Bahá'í teachings at meetings and conferences in Japan.

Due to the failure of Esperanto to gain significant traction, however, 'Abdu'l-Bahá's statements have been backtracked, such that Shoghi Effendi said

> *Regarding the subject of Esperanto; it should be made clear to the believers that* ***while the teaching of that language has been repeatedly encouraged by 'Abdu'l-Bahá, there is no reference either from Him or from Bahá'u'lláh that can make us believe that it will necessarily develop into the international auxiliary language of the future.*** *Bahá'u'lláh has specified in His Writings that such a language will either have to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between the nations and peoples of the world. Pending this final choice, the Bahá'ís are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate intercommunication between individuals, groups and Assemblies throughout the Bahá'í world in the present stage of the evolution of the Faith.*

Also here, in a letter written on behalf of Shoghi Effendi on June 4, 1937.

> *1140. Esperanto*
>
> *"Regarding the subject of Esperanto: It should be made clear to the believers that while the teaching of that language has been* ***repeatedly encouraged by Abdu'l-Bahá, there is no reference either from Him or from Bahá'u'lláh that can make us believe that it will necessarily develop into the international auxiliary language of the future.*** *Bahá'u'lláh has specified in*

> *His writings that such a language will have either to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between nations and peoples of the world. Pending this final choice, the Bahá'ís are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate inter-communication between individuals, groups and Assemblies throughout the Bahá'í world in the present stage of the evolution of the Faith."*
>
> *(From a letter written on behalf of the Guardian to the National Spiritual Assembly of the United States and Canada, June 4, 1937: Bahá'í News, No. 109, July 1937, p. 1)*

On January 29, 1904, Lidia Zamenhof, the daughter of Esperanto creator L.L. Zamnhof, was born. She converted to the Bahá'í Faith around 1925. In late 1937 she went to the United States to teach that religion as well as Esperanto. In December 1938, on the instructions of Shoghi Effendi, she returned to Poland, where she continued to teach and translated many Bahá'í writings. The description of her life in Esther Schor's *Bridge of Words* might be of some surprise to those who are only familiar with her portrayal from official Bahá'í sources.

Keith Ransom-Kehler, who died of small pox in Isfahan on October 23, 1933, is considered the first American Bahá'í martyr.

May Maxwell, who died of a heart attack while teaching the Bahá'í Faith in Argentina in 1940, was designated a martyr by her son-in-law Shoghi Effendi.

But Lidia Zamenhoff, who died in a Nazi concentration camp while teaching the Bahá'í Faith in Poland, was explicitly stated not to be a martyr.

Shoghi Effendi cabled the following about May Maxwell on March 3, 1940...

> *'Abdu'l-Bahá's beloved handmaid, distinguished disciple May Maxwell (is) gathered (into the) glory (of the) Abhá Kingdom. Her earthly life, so rich, eventful, incomparably blessed, (is) worthily ended. To sacred tie her signal services had forged, (the) priceless honor (of a) martyr's death (is) now added. (A) double crown deservedly won. (The) Seven-Year Plan, particularly (the) South American campaign, derive fresh impetus (from the) example (of) her glorious sacrifice.*

> *Southern outpost (of) Faith greatly enriched through association (with) her historic resting-place destined remain (a) poignant reminder (of the) resistless march (of the) triumphant army (of) Bahá'u'lláh. Advise believers (of) both Americas (to) hold befitting memorial gathering.*

Shoghi Effendi cabled the following about Lidia Zamenhof on January 28, 1946...

> *Heartily approve nationwide observance for dauntless Lydia Zamenhof. Her notable services, tenacity, modesty, unwavering devotion fully merit high tribute by American believers. Do not advise, however, that you designate her a martyr.*

The description of her life in Esther Schor's *Bridge of Words* might be of some surprise to those who are only familiar with her portrayal from official Bahá'í sources.

The Bahá'í leadership organized to have Lidia brought to tour and teach in the United States. Their plan was to have her work there, but they neglected her, failing to do proper legal paperwork and poorly accommodating her.

By the time Lidia's visa expired, her extension request was denied because she was found working without a work permit, which her Bahá'í handlers had not obtained. Her friends in the United States pleaded with her to not return to Poland, on account of her Jewishness and the expected invasion of Poland by Nazi Germany, which would occur in 1939.

Lidia Zamenhof wrote Shoghi Effendi, pleading for guidance and help. In a final desperate plea she even asked him to give her asylum in Haifa, a request that was tersely denied. Shoghi Effendi told her she must return to Poland because they "need" her there to spread the Bahá'í Faith there. She returned to Poland and spent her last days recruiting for the Bahá'í Faith, ultimately managing to convert one person. Even after her return to Poland, she wrote Shoghi Effendi stating her intention to stay in Poland a few weeks and then go to France. Again, Shoghi Effendi wrote her, telling her to remain in "your native country Poland, where the Faith is still practically unknown." Lidia Zamenhof would eventually be killed by the Nazis.

Later friends of Lidia petitioned the Bahá'ís to formally declare her a martyr of the Faith. Their request was denied.

The story is related in *Bridge of Words*, pages 181 to 195 in the 7th and 8th sub-chapters titled "The Priestess" and "Vanishings".

Here is a passage detailing her interactions with Shoghi Effendi:

> *...the day her visa expired, she learned that her extension had been denied on the ground that she had violated employment regulations. If there had been any doubt, it was now clear: she had been ill-advised and ill-served by her handlers, who had failed to apply for an available waiver for employment laws. Though her friend Ernest Dodge did his utmost for months to plead her case, he was only able to secure an extension until early December.*
>
> *Advice from friends streamed in: she should go to Cuba, Canada, France, California--anywhere but Poland--and reapply for a visa. Panic was not in her nature, but anxious and fearful, she once again turned to the Guardian for advice. Heller quotes her cable in full:*
>
> > *EXTENSION SOJOURN AMERICAN REFUSED. FRIENDS TRYING TO CHANGE GOVERNMENT'S DECISION. OTHERWISE RETURNING TO POLAND. PLEASE CABLE IF SHOULD ACT OTHERWISE.*
>
> *His response was decisive:*
>
> > *APPROVE RETURN TO POLAND. DEEP LOVING APPRECIATION. SHOGHI.[169]*
>
> *Still she waited, hoping that her fate would turn for the better. For a time, an invitation seemed to be forthcoming from Canada, but "the Canadians aren't courageous enough. . . . they 'see difficulties.'" This time, when she requested Shoghi Effendi's permission to meet him in Haifa, she was seeking refuge, not transcendence. He cabled his reply:*
>
> > *REGRET DANGEROUS SITUATION IN PALESTINE NECESSITATES*

> *POSTPONEMENT OF PILGRIMAGE.*
>
> *She wrote, with the humility of a medieval pilgrim, that she knew it was because "such privilege is not often received and that certainly one must deserve it, and second--because of the war in Palestine." Indeed, Haifa was dangerous. Strategically important because of an oil pipeline, Haifa had been the target of attacks by displaced fellahin, by the Irgun, and by the Royal Navy trying to stem the tide of gunrunner and terrorists. Surely Shoghi Effendi knew that to ensure Lidia Zamenhof's safety, he would have to shelter her in his compound, and this he was not prepared to do.*
>
> *She told her anguished friends that she intended to return to Poland: after all, Shoghi Effendi had advised it, and it was God's will that she rejoin her family in a time of trouble.*

From the following section:

> *Protest was not an option for Lidia Zamenhof when she returned to Warsaw in the winter of 1938. She was reconciled to her fate, and when her faith needed shoring up, she wrote long letters to her Bahai friends: "If I left America," she wrote, "perhaps it was because God preferred that I work in another land." She was writing bleak allegories: Christmas trees with candles that burn for a moment and go dark; a country called "Nightland," "where the sun had not risen for so long that it had nearly been forgotten."[176] After she wrote to Shoghi Effendi that she planned to stay in Poland a few weeks, then go to France, his secretary replied:*
>
> > *Although your efforts to obtain a permit [in the United States] . . . did not prove successful, you should nevertheless be thankful for the opportunity you have had of undertaking such a long and fruitful journey. He hopes that experiences you have gathered during all these months . . . will now help you to work more effectively to spread the Cause in the various European countries you visit, and particularly in your native country Poland, where the Faith is still practically unknown.[127]*

> *In a postscript, the Guardian himself wrote that he looked forward to meeting her "face to face in the Holy Land" at a time "not far distant." In the meantime, she was to bring Bahai to the Poles, lecturing, paying calls, and translating sacred Bahai texts into Polish. After eighteen months of effort, she could count all the Bahais in Poland on one hand.*

The chapter goes on to detail the circumstances of her capture and death, and the last paragraph is as follows:

> *A few months after the war ended, the Bahai National Spiritual Assembly of the United States and Canada began to plan a memorial service for Lidia Zamenhof. They consulted Shogh Effendi: shouldn't she be designated among the martyrs of the Bahai faith? On January 28th, 1946, the eve of what would have been Lidia's forty-second birthday, Shoghi Effendi cabled his American followers:*
>
> > *HEARITLY APPROVE NATIONWIDE OBSERVANCE FOR DAUNTLESS LYDIA ZAMENHOF. HER NOTABLE SERVICES, TENACITY, MODESTY, UNWAVERING DEVOLUTION FULLY MERIT HIGH TRIBUTE BY AMERICAN BELIEVERS. DO NOT ADVISE, HOWEVER, THAT YOU DESIGNATE HER A MARTYR.[183]*
>
> *She had intended to give her life for the Bahai faith, but died as an Esperantist, a Zamenhof, and a Jew.*

Cleverness of the Bahaist

What is Bahaism? and the still more pertinent question, Who is it? may engage our attention for a few minutes this morning. Though we do not, perhaps, hear so much of the movement now Abdul Baha has left America and gone back to the continent, it appears still to be making some headway. Like all new cults, it has its inevitable following of the curious and the dissatisfied. But there are also those who have studied it more deeply.

Just what is it? Technically, something not a little complex, and which appeals to James T. Bixby as meriting many pages in the June issue of the North American Review; more simply and with no embroidery, it appears to be an attempt to merge all the religions of the earth into a universal religion in much the same manner as educators a few years ago conceived the idea (more or less a wild one) of uniting all the languages into Esperanto.

To quote Mr. Bixby in an introductory paragraph before he becomes involved in a mass of somewhat mystifying explanations: "This mission"

ries on many men, thinking men, too, off their feet. Better, like Thomas of old, to doubt and then be convinced, than to endure and then later have to retract. The stand taken by the masses of the people, if it is not Messianistic is probably skeptical. In these modern tumultuous times in which we live it is best to proceed with a good deal of caution.

Now as to the second question, Why is the Bahai movement? That is just it; it is an immediate outcome of the above mentioned tumultuous modern times. Religion and psychology, through some peculiar state of affairs in the human mentality, have taken up arms against one another. In many stages of the world's growth science and religion have come to blows. The church, symbolizing the entire religious impulse among men, has been attacked. Spiritual truths have been scoffed at. And there's today we still have reverence, religious impulse, faith, spiritual insight, just as always, still the warfare has to be carried on by way of showing, perhaps, that human nature remains fixed amid all the vicissitudes of decline and development.

Thus Bahaism leaps into the breach

Comments

November 17. On this date in 1947, Palle Bischoff converted to the Bahá'í Faith, becoming the first Danish Bahá'í to become a Baha'i in Denmark. He would later become the first Bahá'í to pioneer to Greenland. He also served on the NSA of Scandinavia and Finland as Vice-Chair and the NSA of Denmark.

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Palle Bischoff was born in Humlebaek, Denmark in 1925. He studied commercial science and obtained a degree in the field. He became a Bahá'í on November 17, 1947, and attended

a Feast in Stockholm shortly after his conversion. In 1950 he chaired an evening at the Third European Teaching Conference in Copenhagen, and delivered a talk on Progressive Revelation.

In 1951 Palle was appointed to manage a fishing station at Edgesminde, Greenland for four months and another station in Govkussak in the winter by the Danish government, allowing him to become the first Bahá'í to pioneer to the country. He wrote the following to the Greenland Committee of the National Spiritual Assembly of Canada:

> *"It is exciting and I pray that I will be able to light the fire of the love of God among the people there so that the unity and harmony of the Cause of Bahá'u'lláh will be manifested also in that country"*

He opened a ski school after retiring from managing the fishing stations, and lived in Greenland until 1954, when he returned to Denmark.

He served as Chairman of the 1956 Bahá'í Summer School of Moss, Norway. In 1957 he was elected to the National Spiritual Assembly of Scandinavia and Finland as Vice-Chair, and he served on that Assembly until 1963. In 1961 he was elected to the first Local Spiritual Assembly of Frederiksberg in Denmark.

In 1964 he was elected to the first National Spiritual Assembly of Denmark, and he served on the Assembly, or as an Auxiliary Board Member, until 2000. He was also elected to the Local Spiritual Assembly of Sollerod in 1964 and served on it until 1998.

The Universal House of Justice noted his "outstanding services" that "earned him an imperishable place in the annals of the Danish Bahá'í community" after his death.

Amatu'l-Bahá Rúhíyyih Khánum referenced Palle Bischoff in a letter dated October 30, 1951, written to the NSA of Canada "The departure of Mr. Bond for the Arctic made the Guardian very happy; this, as well as the sailing of Mr. Bischoff for Greenland, mark the opening stage of the campaign to carry the Faith to the Eskimos, a plan set forth by 'Abdu'l-Bahá and very dear to His heart."

> *October 30, 1951.*
>
> *National Spiritual Assembly of the Bahá'ís of Canada.*

Your letters ... have been received, with enclosures, and the beloved Guardian has instructed me to answer you on his behalf.

The Administrative Order is not a governmental or civic body, it is to regulate and guide the internal affairs of the Bahá'í community; consequently it works, according to its own procedure, best suited to its needs. A Bahá'í who does more than visit temporarily a community is considered for our administrative purposes as a resident and can vote and serve accordingly. Students in foreign lands, most obviously not residents, are registered as local Bahá'ís, and therefore entitled to do their share of work and play their part in the local community life. This should be pointed out to ... who seem to be confusing our internal administration with external practices which have no relation to it. As regards their personal attitudes the Guardian, remembering what a devoted worker ... has been in the past, is very sorry to see she is no longer active. He does not feel this will lead to either her happiness or that of ...; for, whenever we compromise with what is noblest and best in ourselves, we are the losers invariably.

The Guardian was delighted to hear the friends are at last responding to the urgent needs of the Plan and going forth as pioneers. Plans are concrete things, and not mere honors, and victories--like all other achievements in life--must be purchased at the cost of persistent efforts! He feels sure the Canadian Bahá'ís, perhaps slow to get under way, will display the counterpart of this British characteristic, and cling like bull dogs to their tasks, once they do get under way.

PIONEER TO GREENLAND

The departure of Mr. Bond 1 for the Arctic made the Guardian very happy; this, as well as the sailing of Mr. Bischoff 2 for Greenland, mark the opening stage of the campaign to carry the Faith to the Eskimos, a plan set forth by `Abdu'l-Bahá and very dear to His heart.

Encouraging as these steps are, they do not take care of the main body of the work--the establishment of new Assemblies and groups. In order to accomplish this the entire Canadian Community will have to rise to a new level of activity, consciousness, and sacrifice, just as did the British Bahá'í Community during their Six Year Plan. Their success is perhaps one of the most remarkable ever achieved in the Bahá'í World because they were few in number, run down in health from the long years of suffering during the war, and poor in financial resources. Their determination, dedication and moral stamina, however, carried them through, and

Bahá'u'lláh gave them the victory. He will give the same victory to everyone who shows the same characteristics. Success breeds success, and this same Community, now rightfully proud and conscious of its importance, is carrying on its African work in a brilliant manner. The Canadian Bahá'ís, more prosperous, less restricted, and equally capable, can accomplish just as much if they unitedly determine to do so.

The response made by the Canadian friends to the Guardian's appeal for support of the Shrine work has touched him very much. He wishes to thank all those who contributed for their loving generosity, and to assure them that their cooperation in this wonderful task has added to the spiritual beauty of an Edifice already so Holy and so beloved by all the believers the world over.

He wishes you all every success in the discharge of your arduous duties, and is praying for a marked quickening in the pace of the Five Year Plan.

With Bahá'í love,

R. RABBANI.

***1** Jameson Bond--first pioneer to the Canadian Arctic (District of Keewatin 1950, District of Franklin 1951-63, with Mrs. Gale Bond from 1953 on).*

***2** PalleBischoff--Danish believer, the first pioneer to Greenland (1951-54).*

Comments

Baha'i History - November 17. On this date in 1919, Abdu'l-Bahá gave his opinions regarding government, noting "A republican form of government is good, but a constitutional monarchy is better, because it combines both kingship and republic. It is a form of government with a distinctive head."

Original file: 0662.html (position #79)

November 17. On this date in 1919, Abdu'l-Bahá gave his opinions regarding government, noting "A republican form of government is good, but a constitutional monarchy is better, because it combines both kingship and republic. It is a form of government with a distinctive head."

GOVERNMENT

Luncheon 17 November 1919

After spending the morning translating the Master's talks of yesterday, we were most happily surprised by the announcement that He was coming to have lunch with us. We did not realize at this time that this bounty was to be ours each day. Lutfulláh, who was continually helping us in every way, exemplifying with glowing radiance the Abhá spirit of love and service, spread the table, with Fugeta's help. Soon the Master arrived with a joyous smile and greeting, placing each of us at the table, nine in all, with Margaret next to Him.

Dr. Esslemont quoted from Bahá'u'lláh's Glad Tidings: "'Although a republican government profits all the people of the world, yet the majesty of Kingship is one of the signs of God. We do not wish that the countries of the world should be deprived thereof.' Does this mean that a hereditary monarchy, such as England is preferable to a form of government whose head is elected for a period of years as in the United States?"

'Abdu'l-Bahá: "Actual despotic government is undesirable. A republican form of government is good, but a constitutional monarchy is better, because it combines both kingship and republic. It is a form of government with a distinctive head."

Dr. Esslemont: "Is there any advantage in having a permanent ruler?"

'Abdu'l-Bahá: "In case we have no permanent ruler we shall have a republican form of government and having a republican government that form of government will lead to dissension and oppression during the election times. Then Justice will not prevail.

"I was in America when Wilson was elected. There was so much dispute between Taft and Roosevelt. One would say Wilson is good, and one would say Taft. This was the general conversation and there was constant dispute and conflict. The papers were in discord. In public gatherings, even in churches, there was distraction. Secretary Bryan and his wife came to me in 'Akká. He came a second time. When I went to America I wanted to meet him. He had no time. He was making speeches every day. In short, he had no time. Once every four years there is an election."

Dr. Esslemont: "If the king is unworthy does the parliament have power to remove him?"

'Abdu'l-Bahá: "The parliament can remove him, certainly. In a constitutional monarchy the king has nothing to do. All the affairs are settled by the cabinet and the parliament of the

nation."

Dr. Esslemont: "Will parliament appoint the Prime Minister?"

‘Abdu'l-Bahá: "No, the King will appoint the Prime Minister, but he will be responsible to the parliament of the nation. He will be responsible before the members of the parliament and if he is at fault he will be dismissed. The difference lies in this that when there is a distinctive head, a kingdom has a dignity of its own. For example, take France and England. In France there is no dignity attached to the Government, but in England there is more of it."

Mr. Latimer: "We always speak of the Kingdom of God and not the republic of God. Earthly things should be the counterpart of the spiritual world."

‘Abdu'l-Bahá: "Well said. In London the Persian Ambassador came to me. He said there is some discussion between England and Persia about a certain matter. Sir Edward Grey has said the matter must be so. I came to Paris and the Turkish Ambassador came to me. He said that with regard to a certain matter the President of the Republic says so and so, but we left the matter pending. Very soon there will be a new election and perhaps there will be a President who will agree with our ideas. But of that matter in London the Ambassador said ‘Impossible'. As long as Grey says, ‘Do so,' it must be done. The President of the Republic will certainly be dismissed but Grey will remain. That is why He (Bahá'u'lláh) says a constitutional monarchy is better, because it combines a republican form of government and a monarchy."

Mr. Randall: "In such a case will there be any princes and nobles?"

‘Abdu'l-Bahá: "He who serves (the government). No one can say that I must be respected because my father has been a general. A person who does not serve the nation will not have any distinction, although he may be respected. He will be respected because of the services of his father. So far as offices are concerned, he will be given no preference; but he who serves must have the mark of distinction. It could not be otherwise. Were it not so, no one would care to serve. For instance, Bismarck. What a great service he performed. He raised Germany. But after he had gone, they enjoyed no special distinction. Consider this, that Germany had seventy million population. One person made this Empire and raised it. This person was wise. But seventy million caused its downfall. One person was better than seventy million. One perfect man is better than one hundred million imperfect men."

Dr. Esslemont spoke of a Tablet in which it said only the Words of Bahá'u'lláh were to be read in the Mashriqu'l-Adhkár. "Does this mean that the Words of the Báb and ‘Abdu'l-

Bahá are not to be read?"

‘Abdu'l-Bahá: "There is no harm in it. But the essential thing is the reading of the Words of Bahá'u'lláh. The Prayers of His Holiness the Báb are also good. If it becomes necessary to have an explanation of some topic that comes up, they may refer to the Words of ‘Abdu'l-Bahá."

Dr. Esslemont: "Are not ‘Abdu'l-Bahá's Words the same as those of Bahá'u'lláh?"

‘Abdu'l-Bahá: "Yes. Bahá'u'lláh in his explicit texts says: ‘He (‘Abdu'l-Bahá) is the Expounder.' I have no opinion of my own. Whatever is His Blessed Will I carry out."

Mr. Randall expressed the desire that for many months he had longed to be at the table of ‘Abdu'l-Bahá and [noted that on] the night of our arrival ‘Abdu'l-Bahá broke bread for us.

‘Abdu'l-Bahá: "Praise be to God, we are together in the utmost love. This table which is here is the same as the Lord's Supper during the lifetime of Christ. Because the Lord's Supper was a gathering for the promulgation of the Cause of God, so that it may attract mankind through love. I hope that these will be like that also."

KINGSHIP

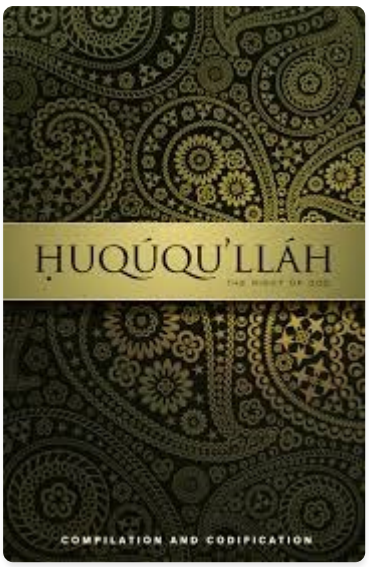
Comments

November 17. On this date in 1937, Shoghi Effendi wrote regarding Huqúqu'lláh, "One mithqál consists of nineteen nukhuds. The weight of twenty-four nukhuds equals four and three-fifths grammes. Calculations may be made on this basis."

Original file: 0661.html (position #78)

November 17. On this date in 1937, Shoghi Effendi wrote regarding Huqúqu'lláh, "One mithqál consists of nineteen nukhuds. The weight of twenty-four nukhuds equals four and three-fifths grammes. Calculations may be made on this basis."

> *One **mithqál** consists of nineteen **nukhuds**. The weight of twenty-four **nukhuds** equals four and three-fifths grammes. Calculations may be made on this basis.*
>
> *(17 November 1937, written on behalf of Shoghi Effendi to an individual believer, translated from the Persian)*



Comments

Baha'i History - November 17. On this date in 1933, Shoghi Effendi wrote "Bahá'u'lláh has given the promise that in every Assembly where unity and harmony prevail, there His glorious spirit will not only be present, but will animate, sustain and guide all the friends in all their deliberations."

Original file: 0660.html (position #77)

November 17. On this date in 1933, Shoghi Effendi wrote "Bahá'u'lláh has given the promise that in every Assembly where unity and harmony prevail, there His glorious spirit will not only be present, but will animate, sustain and guide all the friends in all their deliberations."

> *161. Bahá'u'lláh's Promise*
>
> *"Bahá'u'lláh has given the promise that in every Assembly where unity and harmony prevail, there His glorious spirit will not only be present, but will animate,*

> *sustain and guide all the friends in all their deliberations."*
>
> *(From a letter written on behalf of the Guardian to the Evanston and Wilmette Spiritual Assemblies, November 17, 1933: The Local Spiritual Assembly, p. 16)*

Comments

November 17. On this date in 2000, Billie Marie (Tuttle) Bracket, "born into possibly the most illustrious Bahá'í family in America," died in Monterey, California. Her grandparents, Charles and Maria Ioas, converted to the Bahá'í Faith in 1898, and three of Billie's aunts and uncles became Knights

Original file: 0659.html (position #76)

November 17. On this date in 2000, Billie Marie (Tuttle) Bracket, "born into possibly the most illustrious Bahá'í family in America," died in Monterey, California. Her grandparents, Charles and Maria Ioas, converted to the Bahá'í Faith in 1898, and three of Billie's aunts and uncles became Knights of Bahá'u'lláh. Billie's uncle, Leroy Ioas, was appointed a Hand of the Cause of God.

Comments

November 17. On this date in 1985, the UHJ wrote about the "Reinterment of Bahá'u'lláh's Faithful Half-Brother," noting "On 12 November 1952 the beloved Guardian jubilantly cabled"... "acquisition of vitally needed property...made possible by the precipitate flight of the former Arab owners."

November 17. On this date in 1985, the UHJ wrote about the "Reinterment of Bahá'u'lláh's Faithful Half-Brother," noting "On 12 November 1952 the beloved Guardian jubilantly cabled"... "acquisition of vitally needed property...made possible by the precipitate flight of the former Arab owners."

> *Reinterment of Bahá'u'lláh's Faithful Half-Brother*

17 NOVEMBER 1985

To the Bahá'ís of the World

Beloved Friends,

*It is with a feeling of joy and gratitude that we inform the Bahá'í world of the befitting reinterment of the remains of Mirza Muhammad-Quli, the faithful half-brother and companion in exile of Bahá'u'lláh, and of eleven members of his family, in a new Bahá'í cemetery on a hillside looking across Lake Kinneret and the hills of Galilee towards the Qiblih of the Faith.**1** This historic event, coinciding fortuitously with the first formal presentation of The Promise of World Peace to a Head of State, is of especial significance in the annals of the Cause of Bahá'u'lláh.**2***

*On 12 November 1952 the beloved Guardian jubilantly cabled the Bahá'í world his announcement of the acquisition of vitally needed property surrounding the Most Holy Shrine and the Mansion of Bahji in exchange for land donated by the grandchildren of Mirza Muhammad-Quli. **3***

The land referred to in this cable had been in the possession of Mirza Muhammad-Quli on the eastern shore of the Sea of Galilee, at a place called Nuqayb. He and his family lived there and farmed the land for many years and on his passing, at the instruction of 'Abdu'l-Bahá, his remains were buried there, as were subsequently those of members of his family.

In 1937 Kibbutz Ein Gev was established just to the north of the farm, and the two groups of settlers lived as amicable neighbors until the war of 1948 forced the family to leave the land which, lying on the troubled frontier of the new State of Israel, was expropriated by the Government. The grandchildren of Mirza Muhammad-Quli gave their rights in the land to the Faith which received in exchange the much needed land in Bahji. Thus the little cemetery passed out of Bahá'í hands. It remained untouched until 1972 when the decision was made to approach the authorities with a view to embellishing the site and maintaining it as a place of historic significance for the Faith. However, plans had already been made for the extension of the plantings of the kibbutz and the eventual development of the land in a way that would not permit the permanent reestablishment of the cemetery in that place. Negotiations were then entered into, as a result of which another plot of land in the immediate neighborhood, but slightly farther from the shore of the Lake on the slope of Tel Susita, was officially

designated a Bahá'í cemetery and given over to the Bahá'í Community. The work of fencing it and planting suitable shrubs and trees was then put in hand and preparations were made to reinter the precious remains of this family.

On the morning of Friday 18 October 1985, as the final stage in this process, the remains of Mirza Muhammad-Quli himself were ceremoniously conveyed from the old cemetery to the new and were reinterred there in the presence of the Hands of the Cause Amatu'l-Baha Ruhiyyih Khanum and 'Ali-Akbar Furutan, members of the Universal House of Justice and of the International Teaching Center, and a large gathering of World Center friends as well as representatives of the Israeli authorities and of Kibbutz Ein Gev. Mrs. Husniyyih Bahá'í, the granddaughter of Mirza Muhammad-Quli, who is now pioneering in St. Lucia in the West Indies, accompanied by members of her family, had been especially invited to attend the ceremony in honor of her illustrious forebear, to whom 'Abdu'l-Bahá paid eloquent tribute in Memorials of the Faithful.

THE UNIVERSAL HOUSE OF JUSTICE

***1.** The Qiblih for Bahá'ís is the Most Holy Tomb of Bahá'u'lláh at Bahji, outside of Akka.*

***2.** Dr. Rudolph Kirchlaeger, the President of Austria, was the first head of state to receive The Promise of World Peace (see message no. 438).*

***3.** On November 12, 1952, a cablegram sent by Shoghi Effendi announced the "acquisition of vitally-needed property" of the Mansion of Bahji and area around it from "the Development Authority of the State of Israel...The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners."*

> *Acquisition of Vitally-Needed Property*
>
> *Announce to Bahá'í communities, East and West, on the joyous occasion of the hundred and thirty-fifth Anniversary of Bahá'u'lláh's Birthday, the successful termination of the protracted negotiations, initiated two years ago and culminating in the signature to the contract providing **the eventual, formal transfer by the Development Authority of the State of Israel** to the Palestine Branch of the American National Spiritual Assembly of the **extensive, long-desired, vitally-needed property***

surrounding and safeguarding for posterity the Most Holy Tomb of the Founder of the Faith, as well as the adjoining Mansion.

The acquired area, raising Bahá'í holdings on the holy plain of Akka from four thousand to one hundred and fifty-five thousand square meters, was exchanged against property donated by children of Zikrullah, grandchildren of Mírzá Muhammad Quli, Bahá'u'lláh's faithful half-brother and companion in exile.

This spontaneous offer contrasts with the shameful action of the family in the sale to non-Baha'is of the property in the neighborhood of the Jordan valley purchased through the instrumentality of `Abdu'l-Bahá during Bahá'u'lláh's lifetime, pursuant to His instructions and alluded to in His writings.

The forty acre property acquired in this single transaction almost equals the entire Bahá'í international endowments purchased in the course of sixty years in the vicinity of the Báb's Sepulcher on the slope of Mount Carmel.

The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners, *traditional supporters of the old Covenant-breakers and descendants of the notorious enemy of `Abdu'l-Bahá who placed his residence at the disposal of the Committee of Investigation.*

The signature to the agreement signalized the commencement of large-scale landscaping, aiming at the beautification of the immediate precincts of the holiest spot in the entire Bahá'í world, itself the prelude to the eventual erection, as happened in the case of the Báb's Sepulcher, of a befitting Mausoleum enshrining the precious Dust of the Most Great Name.

Desire to acknowledge the indefatigable efforts exerted by both Larry Hautz and Leroy Ioas enabling the consummation of the initial stage of the enterprise destined to eclipse in its final phase the splendor and magnificence of the Báb's resting-place on Mount Carmel.

--Shoghi

[Cablegram, November 12, 1952]

Comments

Baha'i History - November 17. On this date in 1930, Ethel Jenner Rosenberg, the first English Bahá'í, died. Born on August 6, 1858, in the city of Bath to a Jewish family, she became a Bahá'í when she converted in 1899, after having been introduced to the Bahá'í Faith by Mary Thornburgh-Cropper.

Original file: 0657.html (position #74)

November 17. On this date in 1930, Ethel Jenner Rosenberg, the first English Bahá'í, died. Born on August 6, 1858, in the city of Bath, Somerset to a Jewish family, she became a Bahá'í when she converted in 1899, after having been introduced to the Bahá'í Faith by Mary Thornburgh-Cropper, an American resident in London who had converted in 1898.

> *November 1930*

> *(on the death of Miss Ethel J. Rosenberg, 17 November 1930)*
>
> *DEEPLY GRIEVED PASSING ROSENBERG ENGLAND'S OUTSTANDING BAHA'I PIONEER WORKER. MEMORY HER GLORIOUS SERVICE WILL NEVER DIE ABDU'L-BAHA'S FAMILY JOIN ME IN EXPRESSING HEARTFELT CONDOLENCES HER BROTHER RELATIVES URGE FRIENDS HOLD BEFITTING MEMORIAL SERVICE.*
>
> *SHOGHI*

Ethel Jenner Rosenberg was born on August 6, 1858, in the city of Bath, Somerset to a Jewish family and was a painter trained at the Slade School of Fine Art in London. Rosenberg became a Bahá'í when she converted in 1899, after having been introduced to the Bahá'í Faith by Mary Thornburgh-Cropper, an American resident in London who had converted in 1898.

She was 'Abdu'l-Bahá's social secretary during his visits to London. 'Abdu'l-Bahá asked her, among others, to give consideration to publishing Bahá'í books, which resulted in the publication of *'Abdu'l-Bahá in London* and *A Brief Account of the Bahai Movement*. Rosenberg also assisted Laura Clifford Barney in compiling *Some Answered Questions* and Lady Blomfield in compiling *Paris Talks*.

Rosenberg traveled to America three times, initially doing so with Mírzá Abu'l-Fadl and Laura Clifford Barney. She would spend many months in the United States and stayed with Phoebe Hearst.

Rosenberg made three pilgrimages to Haifa, in 1904, 1909 and 1921. When she arrived in Haifa for her third pilgrimage, in 1921, she found that 'Abdu'l-Bahá had recently died. Remaining in Haifa, she greeted Lady Blomfield, Shoghi Effendi, and Shoghi Effendi's sister Ruhangiz when the three arrived from England on December 29, 1921. Shoghi Effendi gave her instructions for the calling of the first National Spiritual Assembly of England, which she would serve on.

Comments

November 18. On this date in 1960, Hand of the Cause of God Clara Dunn died in Sydney, Australia. She was born in London, England, and was raised in Canada before moving to the United States in 1902. In 1919, Clara Dunn and her husband John Henry Hyde introduced the Bahá’í Faith to Australia.

Original file: 0656.html (position #73)

November 18. On this date in 1960, Hand of the Cause of God Clara Dunn died in Sydney, Australia. She was born in London, England, on May 12, 1869, and was raised in Canada before moving to the United States in 1902. In 1907 she met John Henry Hyde, and Englishman then married to Fannie Dunn, in Walla Walla, Washington, when he and Nathan Ward Fitzgerald sought to place an advertisement for a Bahá'í meeting they were holding in the medical office she was working at. She attended the meeting and later became a Bahá’í. She met Hyde again when attending a talk given by 'Abdu'l-Bahá when he

visited California in 1912, and the two would get married.

On April 18, 1919, Englishman John Henry Hyde Dunn and his Irish wife Clara Holder Davis Dunn disembarked from their ship in Sydney, opening Australia to the Bahá'í Faith. Perhaps the most famous Australian Bahá'í is Cathy Freeman, an Aborigine who in the opening ceremony of the 2000 Sydney Olympics had the honor of lighting the stadium's Olympic flame in the cauldron within a circle of fire. She also carried the Australian Flag and Aboriginal flag after winning the 400 meter race at the Sydney Olympic Games. She had her **Bahá'í administrative rights suspended** for political activism on behalf of Aboriginal Australians.

It is worth remembering 'Abdu'l-Bahá's views on native, indigenous people and cultures.

`Abdu'l-Bahá gave a talk in the Montreal home of William Sutherland Maxwell (later named a Hand of the Cause by Shoghi Effendi in 1951) and May Maxwell, the parents of Mary Maxwell, the future Amatu'l-Bahá Rúhíyyih Khánum, wife of Shoghi Effendi.

> *Nature is the material world. When we look upon it, we see that it is dark and imperfect. For instance, if we allow a piece of land to remain in its natural condition, we will find it covered with thorns and thistles; useless weeds and wild vegetation will flourish upon it, and it will become like a jungle. The trees will be fruitless, lacking beauty and symmetry; wild animals, noxious insects and reptiles will abound in its dark recesses. This is the incompleteness and imperfection of the world of nature. To change these conditions, we must clear the ground and cultivate it so that flowers may grow instead of thorns and weeds—that is to say, we must illumine the dark world of nature. In their primal natural state, the forests are dim, gloomy, impenetrable. Man opens them to the light, clears away the tangled underbrush and plants fruitful trees. Soon the wild woodlands and jungle are changed into productive orchards and beautiful gardens; order has replaced chaos; the dark realm of nature has become illumined and brightened by cultivation.*
>
> *If man himself is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect.* ***The savage tribes of central Africa are evidences of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. If we wish to illumine this dark***

plane of human existence, we must bring man forth from the hopeless captivity of nature, educate him and show him the pathway of light and knowledge, until, uplifted from his condition of ignorance, he becomes wise and knowing; no longer savage and revengeful, he becomes civilized and kind; once evil and sinister, he is endowed with the attributes of heaven. But left in his natural condition without education and training, it is certain that he will become more depraved and vicious than the animal, even to the extreme degree witnessed among African tribes who practice cannibalism. It is evident, therefore, that the world of nature is incomplete, imperfect until awakened and illumined by the light and stimulus of education.

In these days there are new schools of philosophy blindly claiming that the world of nature is perfect. If this is true, why are children trained and educated in schools, and what is the need of extended courses in sciences, arts and letters in colleges and universities? What would be the result if humanity were left in its natural condition without education or training? All scientific discoveries and attainments are the outcomes of knowledge and education. The telegraph, phonograph, telephone were latent and potential in the world of nature but would never have come forth into the realm of visibility unless man through education had penetrated and discovered the laws which control them. All the marvelous developments and miracles of what we call civilization would have remained hidden, unknown and, so to speak, nonexistent, if man had remained in his natural condition, deprived of the bounties, blessings and benefits of education and mental culture. The intrinsic difference between the ignorant man and the astute philosopher is that the former has not been lifted out of his natural condition, while the latter has undergone systematic training and education in schools and colleges until his mind has awakened and unfolded to higher realms of thought and perception; otherwise, both are human and natural.

God has sent forth the Prophets for the purpose of quickening the soul of man into higher and divine recognitions. He has revealed the heavenly Books for this great purpose. For this the breaths of the Holy Spirit have been wafted through the gardens of human hearts, the doors of the divine Kingdom opened to mankind and the invisible inspirations sent forth from on high. This divine and ideal power has been bestowed upon man in order that he may purify himself from the imperfections of nature and uplift his soul to the realm of might and power. God has purposed that the darkness of the world of nature shall be dispelled and the

imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth. The mission of the Prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies. They are like unto Gardeners, and the world of humanity is the field of Their cultivation, the wilderness and untrained jungle growth wherein They proceed to labor. They cause the crooked branches to become straightened, the fruitless trees to become fruitful, and gradually transform this great wild, uncultivated field into a beautiful orchard producing wonderful abundance and outcome.

If the world of nature were perfect and complete in itself, there would be no need of such training and cultivation in the human world—no need of teachers, schools and universities, arts and crafts. The revelations of the Prophets of God would not have been necessary, and the heavenly Books would have been superfluous. If the world of nature were perfect and sufficient for mankind, we would have no need of God and our belief in Him. Therefore, the bestowal of all these great helps and accessories to the attainment of divine life is because the world of nature is incomplete and imperfect. ***Consider this Canadian country during the early history of Montreal when the land was in its wild, uncultivated and natural condition. The soil was unproductive, rocky and almost uninhabitable—vast forests stretching in every direction. What invisible power caused this great metropolis to spring up amid such savage and forbidding conditions? It was the human mind. Therefore, nature and the effect of nature's laws were imperfect. The mind of man remedied and removed this imperfect condition, until now we behold a great city instead of a savage unbroken wilderness. Before the coming of Columbus America itself was a wild, uncultivated expanse of primeval forest, mountains and rivers—a very world of nature. Now it has become the world of man. It was dark, forbidding and savage; now it has become illumined with a great civilization and prosperity. Instead of forests, we behold productive farms, beautiful gardens and prolific orchards. Instead of thorns and useless vegetation, we find flowers, domestic animals and fields awaiting harvest. If the world of nature were perfect, the condition of this great country would have been left unchanged.***

If a child is left in its natural state and deprived of education, there is no doubt that it will grow up in ignorance and illiteracy, its mental

faculties dulled and dimmed; in fact, it will become like an animal. This is evident among the savages of central Africa, who are scarcely higher than the beast in mental development.

The conclusion is irresistible that the splendors of the Sun of Truth, the Word of God, have been the source and cause of human upbuilding and civilization. The world of nature is the kingdom of the animal. In its natural condition and plane of limitation the animal is perfect. The ferocious beasts of prey have been completely subject to the laws of nature in their development. They are without education or training; they have no power of abstract reasoning and intellectual ideals; they have no touch with the spiritual world and are without conception of God or the Holy Spirit. The animal can neither recognize nor apprehend the spiritual power of man and makes no distinction between man and itself, for the reason that its susceptibilities are limited to the plane of the senses. It lives under the bondage of nature and nature's laws. All the animals are materialists. They are deniers of God and without realization of a transcendent power in the universe. They have no knowledge of the divine Prophets and Holy Books—mere captives of nature and the sense world. In reality they are like the great philosophers of this day who are not in touch with God and the Holy Spirit—deniers of the Prophets, ignorant of spiritual susceptibilities, deprived of the heavenly bounties and without belief in the supernatural power. The animal lives this kind of life blissfully and untroubled, whereas the material philosophers labor and study for ten or twenty years in schools and colleges, denying God, the Holy Spirit and divine inspirations. The animal is even a greater philosopher, for it attains the ability to do this without labor and study. For instance, the cow denies God and the Holy Spirit, knows nothing of divine inspirations, heavenly bounties or spiritual emotions and is a stranger to the world of hearts. Like the philosophers, the cow is a captive of nature and knows nothing beyond the range of the senses. The philosophers, however, glory in this, saying, "We are not captives of superstitions; we have implicit faith in the impressions of the senses and know nothing beyond the realm of nature, which contains and covers everything." But the cow, without study or proficiency in the sciences, modestly and quietly views life from the same standpoint, living in harmony with nature's laws in the utmost dignity and nobility.

This is not the glory of man. The glory of man is in the knowledge of God, spiritual susceptibilities, attainment to transcendent powers and the bounties of the Holy Spirit. The glory of man is in being informed of the teachings of God. This is the glory of humanity. Ignorance is not glory but darkness. Can these souls who are

steeped in the lower strata of ignorance become informed of the mysteries of God and the realities of existence while Jesus Christ was without knowledge of them? Is the intellect of these people greater than the intellect of Christ? Christ was heavenly, divine and belonged to the world of the Kingdom. He was the embodiment of spiritual knowledge. His intellect was superior to these philosophers, His comprehension deeper, His perception keener, His knowledge more perfect. How is it that He overlooked and denied Himself everything in this world? He attached little importance to this material life, denying Himself rest and composure, accepting trials and voluntarily suffering vicissitudes because He was endowed with spiritual susceptibilities and the power of the Holy Spirit. He beheld the splendors of the divine Kingdom, embodied the bounties of God and possessed ideal powers. He was illumined with love and mercy, and so, likewise, were all the Prophets of God.

Comments

November 18. On this date in 1971, the UHJ wrote an NSA about an individual deprived "of his voting rights ...in that he married without having consent of all living parents"...may have his rights restored if he "is truly repentant and wishes to comply with the Bahá'í law previously broken."

Original file: 0655.html (position #72)

November 18. On this date in 1971, the UHJ wrote an NSA about an individual deprived "of his voting rights for violation of Bahá'í marriage law in that he married without having consent of all living parents..." may have his rights restored if he "is truly repentant and wishes to comply with the Bahá'í law previously broken."

> *208. Cases Involving Only Civil Ceremony*

"We have your letter of October 9, 1971 informing us of your action to deprive ... of his voting rights for violation of Bahá'í marriage law in that he married without having consent of all living parents. It is noted that he had a civil ceremony and a Catholic ceremony. The question you have asked deals with possible restoration of his voting rights.

"In cases involving only the civil ceremony, voting rights may be restored if the Assembly feels that the believer is truly repentant and wishes to comply with the Bahá'í law previously broken. The civil marriage ceremony itself is not contrary to Bahá'í law, and therefore the dissolution of the civil marriage is not a prerequisite to restoration of voting rights. In such cases the Bahá'í marriage ceremony may take place if the parents now give their consent to the marriage and the Assembly is satisfied that the consent has been genuinely and freely given and is not conditioned by the fact that the parties have already had a civil ceremony. In such cases the Assembly would restore voting rights immediately before the Bahá'í ceremony on the condition that it be performed.

"Should ... apply for restoration of his voting rights, and should your Assembly feel that he is truly repentant, you should offer assistance in arranging the other details including helping him to obtain the consents of parents."

(From a letter of the Universal House of Justice to the National Spiritual Assembly of Ecuador, November 18, 1971)

Comments

November 18. On this date in 1962, Faydu'lláh Subhí, school teacher who is best known as a children’s storyteller, collector of folktales, broadcaster, and Bahai apostate, passed away in Tehran. What follows is part of an entry by Moojen Momen in the "Encyclopædia Iranica."

Original file: 0654.html (position #71)

November 18. On this date in 1962, Faydu'lláh Subhí, school teacher who is best known as a children’s storyteller, collector of folktales, broadcaster, and Bahai apostate, passed away in Tehran. What follows is part of an entry by Moojen Momen in the *Encyclopædia Iranica*.

FAŻL-ALLĀH MOHTADI ṢOBḤI

Ṣobḥi was born in Kashan to a Bahai family. His paternal grandmother, Ḥājiya ʿAmma Ḵānom, was the paternal aunt of Bahaʾ-Allāh’s third wife Gawhar and had been a Bābi from the earliest days of that movement. In about 1916-17, he assisted Mirzā Mahdi

Aḵawān Ṣafā on a journey propagating the Bahai faith in Azerbaijan, the Caucasus, and Central Asia, following which he lived in Ashkhabad for a time before returning to Tehran in 1918. In late 1919, Ṣobḥi travelled to Haifa to visit ʿAbd-al-Bahāʾ. ʿAbd-al-Bahāʾ asked him to remain and be a secretarial assistant. He acted in this capacity for two years alongside several other secretaries (monši) and secretarial assistants (kāteb)

Ṣobḥi was strongly opposed to Shoghi Effendi's leadership of the Bahai community and began to speak out about this among the Bahai community in Iran. This, as well as his association with ʿAbd-al-Ḥosayn Āyati, a Bahai apostate, led to warnings from the Bahai elected council in Iran and eventually to his expulsion from the Bahai community in the spring of 1928.

Shortly afterwards, in 1933, he published the first of his refutations of the Bahai faith, Ketāb-e Ṣobḥi, and over twenty years later, in 1956, he published another anti-Bahai tract, Payām-e pedar, which repeats much of the material in the first book. After his expulsion from the Bahai community, Ṣobḥi was employed by Yaḥyā Dawlatābādi as a teacher at the latter's Sādāt School, and he later taught at the American High School in Tehran. In 1931, he visited the head of the Kowṯariya branch of the Neʿmat-Allāhi Sufi order, Moḥammad Ḥosayn Maḥbub ʿAlišāh, in Marāḡa and was initiated into this order. In 1933, he began to teach Persian language and literature at the Higher Academy of Music (Honarestān-e ʿāli-e musiqi) in Tehran, where he remained until his death except for a short break in 1937-38, when he taught at the Law College (Dāneškada-ye ḥoquq).

On 26 April 1940, a few days after Radio Tehran (later named Radio Iran) began broadcasting, Ṣobḥi delivered the first of his children's stories, which became a regular program at noon on Fridays (and sometimes also in the evenings). He would often chant some verses from Rumi's Matnawi and then proceed to tell a story. The program was very popular with children (and many adults), and he continued with it for 22 years (until cancer of the larynx stopped him shortly before his death), thereby becoming one of the most well-known radio personalities in Iran. At first, the main source of his stories was a collection compiled by Ṣādeq Hedāyat, whom he visited regularly. There has been a debate about whether Ṣobḥi plagiarized Hedāyat's work (see HEDĀYAT, ṢĀDEQ iii), but what is certain is that the two of them had a falling out in 1948 with Hedāyat stating that Ṣobḥi had launched a vitriolic attack on him (Hedāyat, p. 131). Later, Ṣobḥi relied on his listeners to send him stories, and in this way he was able to collect a great deal of folklore from around the country. On the back of this work, he became the first to publish collections of Persian folktales rewritten for children (see Bibliography), an endeavor which Ulrich Marzolph (p. 210) considers to have been valuable but not rigorous or academic. His books contained

illustrations by Layli Taqipur and Moḥsen Waziri Moqaddam.

Ṣobḥi did not marry and lived alone with a simple lifestyle that was described as “dervish-like” and in a simple, spartan room with a kaškul (an oval bowl carried by dervishes, suspended from the shoulder) and two tabarzins (halberd) attached to the wall against which he sat. His storytelling for children on radio was continued after his death by Mawlud ʿĀṭefi and others, and then for 24 years after the Islamic Revolution of 1978-79 by Moḥammad-Reżā Saršār (i.e., Reżā Rahgoḏar), who also wrote a book about Ṣobḥi. Ṣobḥi’s work in collecting folktales and broadcasting them on radio was also continued on a much more rigorous and academic basis by Abu’l-Qāsem Enjavi (d. 1993) and the Markaz-e farhang-e mardom (Center for popular culture) that he founded.

Comments

November 18. On this date in 1969, the UHJ wrote all NSAs "After several years of protracted negotiations with agencies of the Israel Government both in Jerusalem and Haifa, an important property adjacent to Bahjí and embracing the Master's tea house has been acquired."

Original file: 0653.html (position #70)

November 18. On this date in 1969, the UHJ wrote all NSAs "After several years of protracted negotiations with agencies of the Israel Government both in Jerusalem and Haifa, an important property adjacent to Bahjí and embracing the Master's tea house has been acquired."

> *Acquisition of Property Adjacent to Bahjí 18 November 1969*
>
> *To: National Spiritual Assemblies*

Dear Bahá'í Friends,

Enclosed please find our letter of 16 November 1969 addressed to the Bahá'ís of the World. Please share this letter with all believers in your jurisdiction as soon as possible.

After several years of protracted negotiations with agencies of the Israel Government both in Jerusalem and Haifa, an important property adjacent to Bahjí and embracing the Master's tea house has been acquired. *On November 17th we cabled the National Spiritual Assembly of the United States as follows:*

> *With grateful hearts announce successful conclusion formal negotiations initiated nearly two decades ago by beloved Guardian with authorities State Israel resulting ownership vitally needed property surrounding 'Abdu'l-Bahá's teahouse immediate neighborhood Most Holy Tomb Founder Faith. Acquisition much desired land extending gardens Bahjí facilitated through exchange property dedicated some thirty-six years ago to Holy Tomb Bahá'u'lláh by devoted servant Cause Hájí 'Alí Yazdí (Signed) Universal House of Justice.*

The successful conclusion of these negotiations initiated during the lifetime of the beloved Guardian was made possible through the acceptance by the Government, as even exchange, of an endowment property given to the Faith in 1933 by the late Hájí 'Alí Yazdí. The significance of the specific piece of land donated by this venerable soul becomes apparent when reading the following quotation from the IN MEMORIAM article about him in The Bahá'í World, Volume IX:

> *He will forever be remembered, amongst other things, as the establisher of Bahá'í endowments in the vicinity of 'Akká through his gift of a tract of land dedicated to Bahá'u'lláh's Holy Tomb in Bahjí...*

It is a glowing tribute to the memory of this devoted servant of the Blessed Beauty that his gift should play such an important part in securing this valuable additional safeguard for the Most Holy Tomb. Please also convey the news of this victory to

the friends.

With loving Bahá'í greetings,

The Universal House of Justice

On November 12, 1952, a cablegram sent by Shoghi Effendi announced the "acquisition of vitally-needed property" of the Mansion of Bahji and area around it from "the Development Authority of the State of Israel...The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners."

Acquisition of Vitally-Needed Property Announce to Bahá'í communities, East and West, on the joyous occasion of the hundred and thirty-fifth Anniversary of Bahá'u'lláh's Birthday, the successful termination of the protracted negotiations, initiated two years ago and culminating in the signature to the contract providing ***the eventual, formal transfer by the Development Authority of the State of Israel*** *to the Palestine Branch of the American National Spiritual Assembly of the* ***extensive, long-desired, vitally-needed property surrounding and safeguarding for posterity the Most Holy Tomb of the Founder of the Faith, as well as the adjoining Mansion.***

The acquired area, raising Bahá'í holdings on the holy plain of &Akka from four thousand to one hundred and fifty-five thousand square meters, was exchanged against property donated by children of Zikrullah, grandchildren of Mírzá Muhammad Quli, Bahá'u'lláh's faithful half-brother and companion in exile.

This spontaneous offer contrasts with the shameful action of the family in the sale to non-Baha'is of the property in the neighborhood of the Jordan valley purchased through the instrumentality of `Abdu'l-Bahá during Bahá'u'lláh's lifetime, pursuant to His instructions and alluded to in His writings.

The forty acre property acquired in this single transaction almost equals the entire Bahá'í international endowments purchased in the course of sixty years in the vicinity of the Báb's Sepulcher on the slope of Mount Carmel.

The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners, *traditional*

supporters of the old Covenant-breakers and descendants of the notorious enemy of `Abdu'l-Bahá who placed his residence at the disposal of the Committee of Investigation.

The signature to the agreement signalized the commencement of large-scale landscaping, aiming at the beautification of the immediate precincts of the holiest spot in the entire Bahá'í world, itself the prelude to the eventual erection, as happened in the case of the Báb's Sepulcher, of a befitting Mausoleum enshrining the precious Dust of the Most Great Name.

Desire to acknowledge the indefatigable efforts exerted by both Larry Hautz and Leroy Ioas enabling the consummation of the initial stage of the enterprise destined to eclipse in its final phase the splendor and magnificence of the Báb's resting-place on Mount Carmel.

--Shoghi

[Cablegram, November 12, 1952]

On December 16, 1950, a little over a year after the international recognition of the State of Israel, the mansion at Mazra'a was leased from the Israeli government by the Bahá'í Administrative Order. Bahá'u'lláh lived there from 1877 until 1879, before moving to the Mansion at Bahjí.

The transaction is described in Baha'i News, no. 244, June 1951, p. 4

Masra'ih is a Moslem religious endowment, and it is consequently impossible, under existing laws in this country, for it to be sold. However, as the friends are aware, the Ministry of Religions, due to the direct intervention of the Minister himself, Rabbi Maimon, consented, in the face of considerable opposition, to deliver Masra'ih to the Baha'is as a Holy Place to be visited by Baha'i pilgrims. This means that we rent it from the Department of Moslem and Druze affairs in the Ministry of Religions. The head of this Department is also a Rabbi, Dr. Hirschberg. Recently he, his wife and party, visited all the Baha'i properties in Haifa and 'Akka, following upon a very pleasant tea party in the Western Pilgrim House with the members of the

> ***International Baha'i Council.***

The mansion at Mazra'a would later be purchased by the Bahá'í Administrative Order from the Israeli government as reported in Messages from the Universal House of Justice 1968-1973, published 1976; Ridván Message 1973, p. 119

> *The Mansion of Mazra'ih, often referred to by the beloved Guardian as one of the "twin mansions" in which the Blessed Beauty resided after nine years within the walled prison-city of 'Akká, and dear to the hearts of the believers by reason of its associations with their Lord, has at last been purchased together with 24,000 square meters of land extending into the plain on its eastward side.*

Comments

Baha'i History - November 18. On this date in 1991, the UHJ wrote all Bahá’ís, asking for increased contributions to the Fund given"there has been a sudden drop in contributions both to the international funds as a whole and to the Arc Projects Fund, creating a crisis which must be promptly overco

Original file: 0652.html (position #69)

November 18. On this date in 1991, the UHJ wrote all Bahá’ís, asking for increased contributions to the Fund given"there has been a sudden drop in contributions both to the international funds as a whole and to the Arc Projects Fund, creating a crisis which must be promptly overcome."

> *The Universal House of Justice*

18 November 1991

To the Followers of Bahá'u'lláh in Every Land

Dear Bahá'í Friends,

A time of challenge for the stalwart upholders of the Cause of God has now come upon us at the very moment when the world is grappling with tremendous problems, moral, social, economic and ecological. The Bahá'í community has grown in size and influence to the point where it is put to the test on all sides and at all levels. The opportunities are immense but we now face the question of whether to push forward with all speed, or to hold back because the resources available to us are inadequate for the purpose.

In lands where people have accepted the Faith in large numbers, the process of economic and social development, linked with the establishment, consolidation and strong functioning of Local Spiritual Assemblies, is attaining ever greater importance and is placing upon the international resources of the Faith a heavy demand for manpower and finance. In the countries of the former Eastern Bloc the need for assistance in the form of Bahá'í literature, pioneers, traveling teachers, the establishment of local centers, is made the more urgent by the extraordinary receptivity to the Message of Bahá'u'lláh shown by the spiritually thirsty populations. The opportunities for the promotion of the Cause of God in these areas cannot be allowed to go unheeded.

At the national level, the structure of Bahá'í communities is growing in complexity as the number of believers rises, and National Spiritual Assemblies are being increasingly invited by national governments and nongovernmental organizations to offer advice and assistance in upholding human rights, in safeguarding the environment, in promoting moral education, and in overcoming the ravages of prejudice and the rising tide of lawlessness which are undermining the social structure. Internationally a parallel process is taking place.

At the World Center itself, the construction work on the Mount Carmel Projects has begun, preparing facilities befitting the central institutions of the Administrative Order of Bahá'u'lláh for that time when they will have to shoulder the tremendous responsibilities that will be thrust upon them as the Lesser Peace begins to be established in the world.

Over the past four years there was a steady increase in the contributions of the

friends worldwide to the international funds of the Faith, and it had been our hope and expectation that this rise would continue and even be accelerated in the current year. But since last Riḍván, on the contrary, ***there has been a sudden drop in contributions both to the international funds as a whole and to the Arc Projects Fund, creating a crisis which must be promptly overcome.*** *In response to the growing needs of the teaching work and the Arc Projects, we have for several years been drastically cutting the expenditure of the World Center, canceling or postponing many activities which, although valuable, cannot be pursued under the present condition of shortage of funds. This process cannot be taken much further without seriously hampering the ability of the World Center to function at the level which the interests of the Faith require.*

If the financial needs of this year and those immediately ahead are to be met, the contributions to the international funds of the Cause must, far from decreasing, be substantially increased.

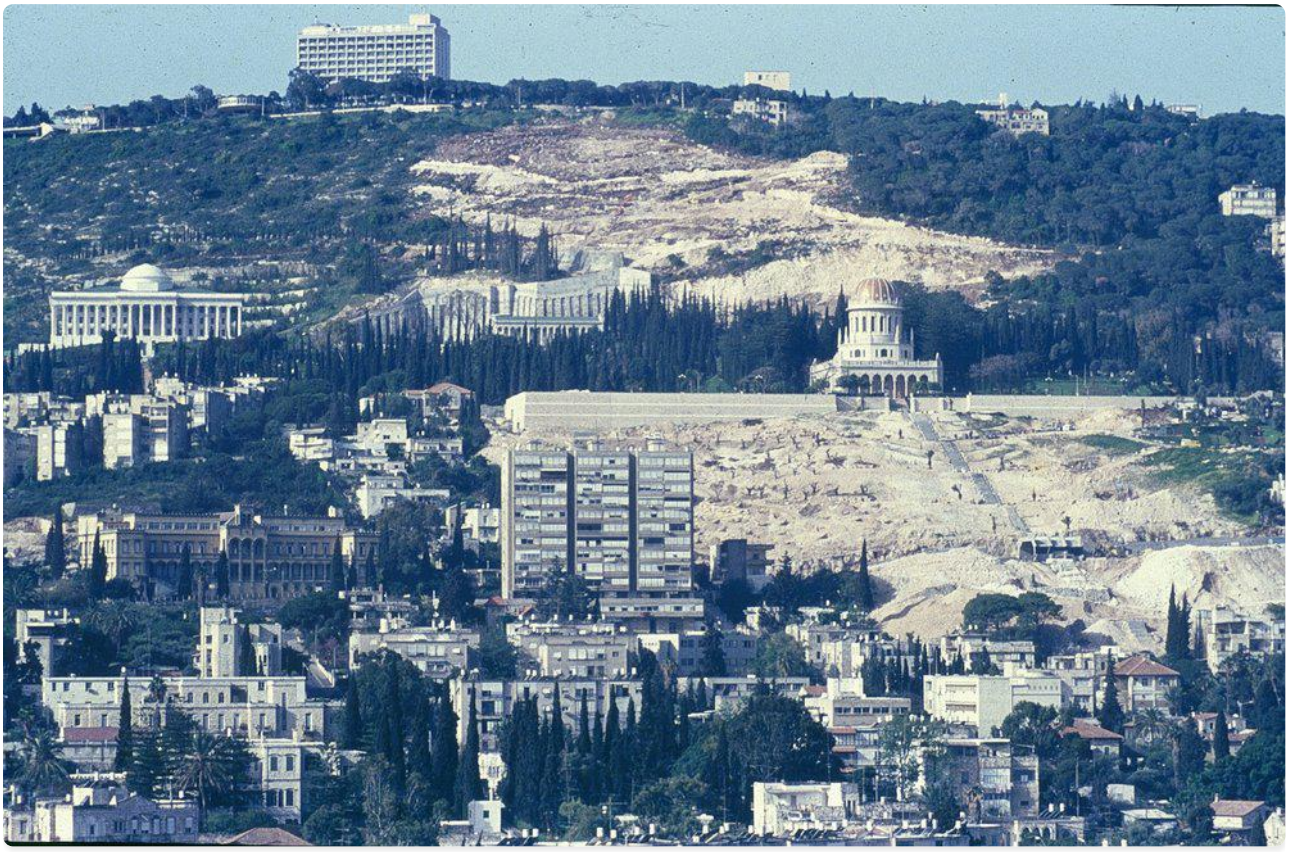
Such an effort will call for sacrifice on the part of individual believers and also for the diversion of funds from those local and national projects which are not essential. We are confident that the friends will respond to this call, as they did to the crisis precipitated by the Iranian Revolution in 1979 when, at one moment, 61% of the income of the international funds was cut off.

This is the immediate need. Beyond this there is, we believe, a worldwide need for appreciation of this basic principle of our Faith: that contributing to the Fund should constitute an integral part of the spiritual life of every Bahá'í and be regarded as the fulfillment of a fundamental spiritual obligation. In too many countries we have encountered a reluctance among the teachers of the Cause to include, in their presentation of the Teachings, support of the Fund as a natural part of Bahá'í life. In the Kitáb-i-Aqdas, Bahá'u'lláh more than once refers to the necessity for combining spiritual and material means in achieving the purposes of the Faith. Shoghi Effendi, for his part, referred to the Fund as the life-blood of the Cause.

We urge all the friends to give deep thought to the importance of supporting the Cause financially and to the effect that Bahá'í activities have on the condition of the entire human race.

It is our fervent prayer at the Sacred Threshold that Bahá'u'lláh will inspire His devoted followers in every land to arise unitedly in the service of His Cause and

> *will reward their sacrifices with an outpouring of heavenly bounties.*
>
> *With loving Bahá'í greetings,*
>
> *[signed: The Universal House of Justice]*



Comments

Baha'i History - November 18. On this date in 1912, as commanded by 'Abdu’l-Bahá, Howard MacNutt, a Disciple of 'Abdu’l-Bahá, repented before a group of New York Bahá’ís. MacNutt had violate the Covenant when he failed "to break all communication with Ibrahim Kheiralla and other Covenant-breakers."

Original file: 0651.html (position #68)

November 18. On this date in 1912, as commanded by 'Abdu’l-Bahá, Howard MacNutt, a Disciple of 'Abdu’l-Bahá, repented before a group of New York Bahá’ís. MacNutt had violate the Covenant when he failed "to break all communication with Ibrahim Kheiralla and other Covenant-breakers."

Theologically liberal, **Howard MacNutt** *had an extremely high regard for the ability of persons to fulfil their own potential, to the extent of becoming like Christ in one's spiritual abilities. One consequence was a belief that 'Abdu'l-Bahá had no extraordinary spiritual station; according to Charles Mason Remey, MacNutt did not "regard Him as being different in Spirit from other men. . . that through works and service and overcoming all He attained to this station." His view contrasted sharply with that of most Bahá'ís, and caused the Washington, D.C. Bahá'ís to cease inviting MacNutt to speak at their meetings, about 1906. It resulted in a severe personality clash with* **Arthur P. Dodge** *(q. v.), who viewed 'Abdu'l-Bahá as the return of Christ. It also resulted in MacNutt failing to appreciate the Bahá'í teaching that Covenant-breaking is a spiritual disease. When 'Abdu'l-Bahá came to the United States in 1912 He assigned to MacNutt the task of meeting with a group of potential Covenant-breakers in Chicago and warning them.* ***He also ordered MacNutt to break all communication with Ibrahim Kheiralla and other Covenant-breakers. When MacNutt failed to cut his connections with the Covenant-breakers and failed to warn the Chicago group of their actions, 'Abdu'l-Bahá warned Howard MacNutt that he had violated the Covenant himself and commanded him to repent before a group of New York Bahá'ís, which he did on 18 November 1912. But the matter was not resolved; 'Abdu'l-Bahá cabled Ali Kuli Khan on 16 April 1913, "Macnutt repented from violation of covenant but was not awakened." After several months' correspondence between MacNutt and 'Abdu'l-Bahá via Ali Kuli Khan, MacNutt satisfied 'Abdu'l-Bahá that he had come to understand and repent for his earlier errors, and 'Abdu'l-Bahá recognized MacNutt as a Bahá'í.***

Comments

Baha'i History - November 18. On this date in 1957, the Hands of the Cause of God issued a press release to the Jerusalem Post titled "Baha'i 'Hands' Meet for Obsequies."

Original file: 0650.html (position #67)

November 18. On this date in 1957, the Hands of the Cause of God issued a press release to the Jerusalem Post titled "Baha'i 'Hands' Meet for Obsequies."

> *PRESS RELEASE IN THE JERUSALEM POST "BAHA'I 'HANDS' MEET FOR OBSEQUIES"*
>
> *Haifa, Monday*
>
> *November 18, 1957*
>
> *A memorial ceremony for His Eminence Shoghi Effendi Rabbani, World Head of the Bahá'í Faith, who died in London on November 4, was held this afternoon at the Shrine of Bahá'u'lláh, world centre of the Bahá'í Faith, north of Acre. The ceremony was held at 2 p.m. corresponding to the exact hour of the interment of the Guardian of the Faith in London. Memorial services are being hold by national and local Bahá'í assemblies in all parts of the world today.*
>
> *Twenty-six of the 27 'Hands' of the Bahá'í Faith throughout the world arrived*

yesterday to take part in the service.

The "Hands of the Cause", as the elders of the Faith are called, have come from five continents. They include one who knew Bahá'u'lláh, the founder of the Bahá'í Faith; an 88-year-old woman from Australia, who had to travel with her nurse; the only Negro "Hand", who comes from the Cameroons in Africa; and others from Britain, the Americas, Japan, Indonesia, Australia, Iran, Germany, Italy, Uganda, Rhodesia and the Union of South Africa.

Messages of condolence continue to arrive at the International Bahá'í Council from all parts of the world, from government heads, educators and people from all walks of life.

Comments

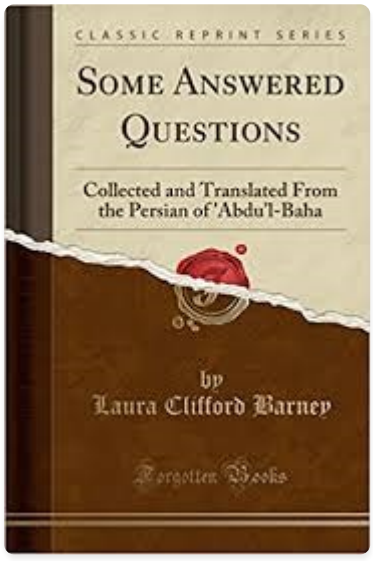
November 18. On this date in 1919, ‘Abdu'l-Bahá said about prophecies "There are many, very many. Some of them are explained in the book, 'Some Answered Questions'. Refer to it." He then expounded on the Millerite's Great Disappointment of October 22, 1844 as having been fulfilled by Bahá'u'lláh.

Original file: 0649.html (position #66)

November 18. On this date in 1919, ‘Abdu'l-Bahá said about prophecies "There are many, very many. Some of them are explained in the book, *Some Answered Questions*. Refer to it." He then expounded on the Millerite's Great Disappointment of October 22, 1844 as having been fulfilled by Bahá'u'lláh.

> *"There are many, very many. Some of them are explained in the book, Some*

> *Answered Questions. Refer to it. For instance, in the Old Testament the time is recorded as forty-two months. Again in the Old Testament it says each day is one year. Forty-two months are twelve hundred sixty days. This is evident and clear. It says forty-two months and also in several places it says each day is equal to one year. This date is the time appointed for the Promised One. According to eastern reckoning in the year 1260, His Holiness the Báb appeared. This corresponds to the year 1844 of the Christian era. In that year in America a strange event happened. On that night certain people left the city and waited. Until morning they remained outside the city waiting for the appearance of the Promised One. This is known in New York. His honour Mírzá Abu'l Fadl has reported this in his book. It is thus recorded in the Old Testament. After the destruction of the Temple seventy weeks were to elapse before the appearance of Christ, that is, the coming of the Messiah. Seventy weeks is equal to four hundred [and] ninety days. After one year from the foundation of the Temple four hundred [and] ninety years elapsed, then Christ appeared.*



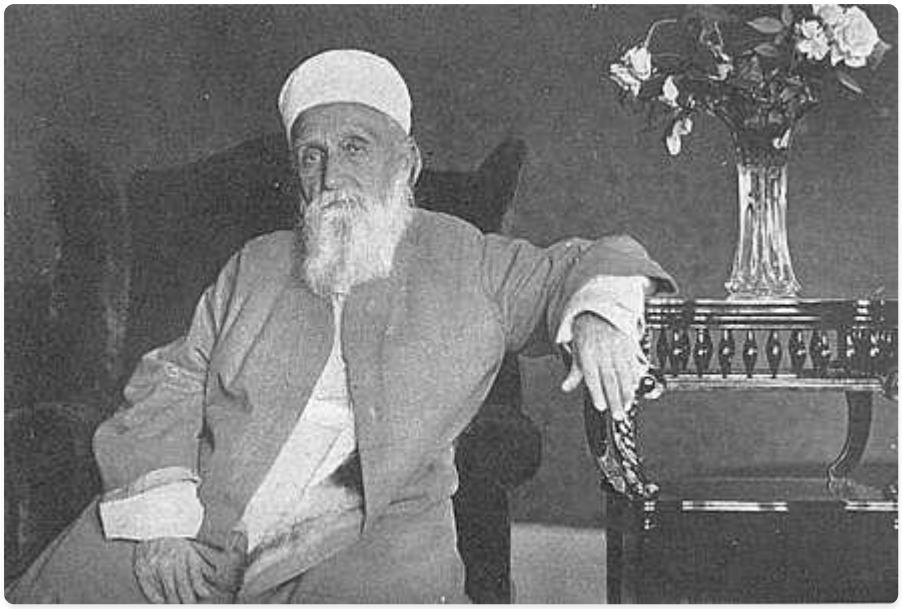
Comments

November 18, On this date in 1919, 'Abdu'l-Bahá said about the year 1956 "Universal Peace will be established; the Oneness of the World of Humanity will be established. No war will remain. The Teachings of God will be promulgated. One language will be adopted and spread. Misunderstandings..."

Original file: 0648.html (position #65)

November 18. On this date in 1919, ‘Abdu'l-Bahá was asked "What are we to expect at the end of 1335? What shall we see?" 1335 in the Jalali or Solar Hijri calendar refers to 1956 in the Gregorian calendar ("From the declaration of Muhammad thirteen hundred thirty-five years will pass according to solar reckoning. There will be a very blessed Cause at that time, this is reckoning from the Hijrah.") ‘Abdu'l-Bahá answered "Thank God you are still young. Universal Peace will be established; the Oneness of the World of Humanity will be established. No war will remain. The Teachings of God will be promulgated. One language

will be adopted and spread. Misunderstandings will pass away and it will be very good."



Comments

November 19. On this date in 1963, the Universal House of Justice sent a letter to all National Spiritual Assemblies explaining "The relationship of the Continental Hands and their respective National Assemblies."

Original file: 0647.html (position #64)

November 19. On this date in 1963, the Universal House of Justice sent a letter to all National Spiritual Assemblies explaining "The relationship of the Continental Hands and their respective National Assemblies."

> *The Universal House of Justice 19 November 1963*
>
> *To all National Spiritual Assemblies*
>
> *Dear Friends,*
>
> *The relationship of the Continental Hands and their respective National Assemblies was clearly delineated in the Message of the beloved Guardian dated June 4, 1957:*
>
> > *CALL UPON HANDS NATIONAL ASSEMBLIES EACH CONTINENT*

> *SEPARATELY ESTABLISH HENCEFORTH DIRECT CONTACT DELIBERATE WHENEVER FEASIBLE AS FREQUENTLY POSSIBLE EXCHANGE REPORTS TO BE SUBMITTED THEIR RESPECTIVE AUXILIARY BOARDS NATIONAL COMMITTEES EXERCISE UNRELAXING VIGILANCE CARRY OUT UNFLINCHINGLY SACRED INESCAPABLE DUTIES. SECURITY PRECIOUS FAITH PRESERVATION SPIRITUAL HEALTH BAHÁ'Í COMMUNITIES VITALITY FAITH ITS INDIVIDUAL MEMBERS PROPER FUNCTIONING ITS LABORIOUSLY ERECTED INSTITUTIONS FRUITION ITS WORLDWIDE ENTERPRISES FULFILLMENT ITS ULTIMATE DESTINY ALL DIRECTLY DEPENDENT BEFITTING DISCHARGE WEIGHTY RESPONSIBILITIES NOW RESTING MEMBERS THESE TWO INSTITUTIONS OCCUPYING WITH UNIVERSAL HOUSE JUSTICE NEXT INSTITUTION GUARDIANSHIP FOREMOST RANK DIVINELY ORDAINED ADMINISTRATIVE HIERARCHY WORLD ORDER BAHÁ'U'LLÁH.*

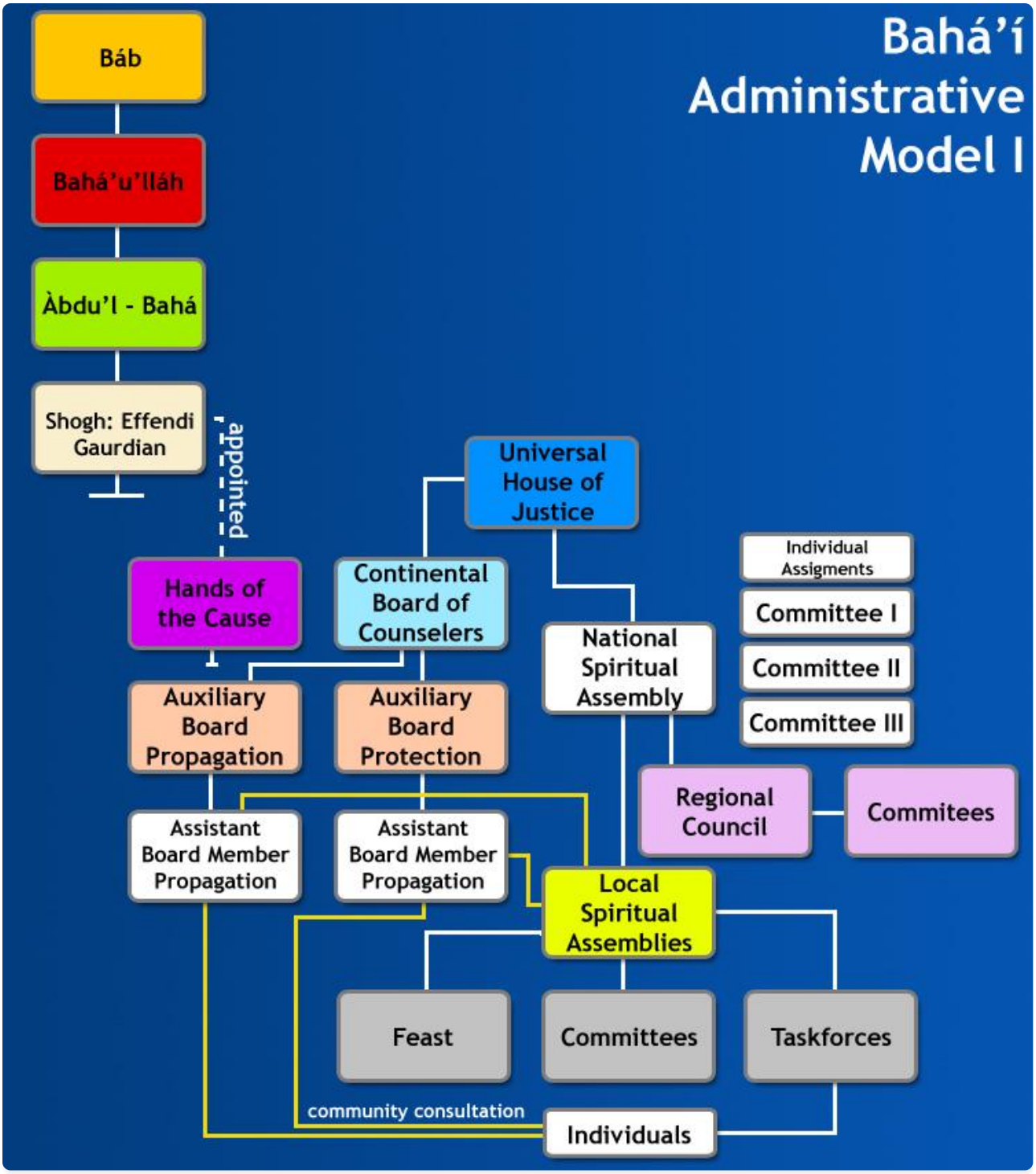
These highly significant words of the beloved Guardian clearly foreshadow the tremendous importance of the joint responsibility which he placed upon the Hands and the National Assemblies in protecting the believers and fostering the worldwide development of the Faith.

We stress the necessity of doing everything possible to expedite and facilitate this free play of consultation between the Hands and the National Assemblies within the spirit and framework of these instructions of Shoghi Effendi. The two institutions have joint and complementary functions which can be discharged successfully only if the greatest degree of understanding and cooperation exists between them.

We are confident that this relationship will be further strengthened and developed in the manner envisioned by the Guardian, and that it will contribute in large measure to the successful achievement of the goals of the Nine Year Plan which is to be inaugurated this coming Riḍván.

With loving Bahá'í greetings,

[signed: The Universal House of Justice]


Bahá'í Administrative Model I
Báb
Bahá'u'lláh
Àbdu'l - Bahá
Shogh: Effendi Gaurdian
appointed
Universal House of Justice
Hands of the Cause
Continental Board of Counselers
National Spiritual Assembly
Individual Assigments
Committee I
Committee II
Committee III
Auxiliary Board Propagation
Auxiliary Board Protection
Regional Council
Commitees
Assistant Board Member Propagation
Assistant Board Member Propagation
Local Spiritual Assemblies
Feast
Committees
Taskforces
community consultation
Individuals

Comments

November 19. On this date in 1957, the Hands of the Cause of God "went to the Mansion of Bahá'u'lláh at Bahji. They were in the abyss of despair. The Guardian had not left a will, nor had he appointed a successor. Agnes was one of those who realized that Shoghi Effendi could have no will..."

Original file: 0646.html (position #63)

November 19. On this date in 1957, the Hands of the Cause of God "went to the Mansion of Bahá'u'lláh at Bahji. They were in the abyss of despair. The Guardian had not left a will, nor had he appointed a successor. Agnes was one of those who realized that Shoghi Effendi could have no will..."

From Duane Troxel's *Agnes Alexander: Golden years of service*...

> *On November 19, they went to the Mansion of Bahá'u'lláh at Bahji. They were in the abyss of despair. The Guardian had not left a will, nor had he appointed a successor. Agnes was one of those who realized that Shoghi Effendi could have no will, "as there was no one the beloved Guardian could appoint in his place as Guardian of the Faith."*

Comments

November 19. On this date in 1945, Shoghi Effendi wrote "The Most Great Covenant is different from the Everlasting Covenant."

Original file: 0645.html (position #62)

November 19. On this date in 1945, Shoghi Effendi wrote "The Most Great Covenant is different from the Everlasting Covenant."

> *593. The Bahá'í Covenant*
>
> *"As regards the meaning of the Bahá'í Covenant: The Guardian considers the existence of two forms of Covenant both of which are explicitly mentioned in the literature of the Cause. First is the covenant that every Prophet makes with humanity or, more definitely, with His people that they will accept and follow the coming Manifestation Who will be the reappearance of His reality. The second form of covenant is such as the one Bahá'u'lláh made with His people that they should accept the Master. This is merely to establish and strengthen the succession of the series of Lights that appear after every Manifestation. Under the same category falls the covenant the Master made with the Bahá'ís that they should accept His administration after Him..."*
>
> *(From a letter written on behalf of the Guardian to an individual, October 21, 1921)*
>
> *"The Most Great Covenant is different from the Everlasting Covenant."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, November 19, 1945: Bahá'í News, No. 210, August 1948 p. 3)*

On October 21, 1921, Shoghi Effendi wrote (also here) an individual about "the meaning of the Bahá'í Covenant," noting "that they should accept the Master...Under the same category falls the covenant the Master made with the Bahá'ís that they should accept His administration after Him."

> *21 October 1932*
>
> *To an individual believer*
>
> *Dear Mr. . . . :*
>
> *Shoghi Effendi wishes me to acknowledge the receipt of your letter dated September 12th, 1932. He was very glad to know that the teaching work was progressing fairly rapidly and that there is all reason to hope that good results will be obtained. In his moments of prayer at the Shrines he will think of you as well as of the other members of the committee and ask for you all divine guidance and confirmation in the very important work you are directing.*
>
> *As regards the meaning of the Bahá'í Covenant: The Guardian considers the existence of two forms of Covenant both of which are explicitly mentioned in the literature of the Cause. First is the covenant that every prophet makes with humanity or more definitely with His people that they will accept and follow the coming Manifestation Who will be the reappearance of His reality. The second form of covenant is such as the one Bahá'u'lláh made with His people that they should accept the Master. This is merely to establish and strengthen the succession of the series of Lights that appear after every Manifestation. Under the same category falls the covenant the Master has made with the Bahá'ís that they should accept His administration after Him.*
>
> *The Guardian has on various occasions made it clear that the friends should abstain from voting for any political posts unless this abstinence would be considered as civil disobedience and punishable by law which I believe does not exist anywhere.**[8]***
>
> *To divide the inheritance as it is prescribed by Bahá'u'lláh we have to divide it into 2520 shares. But we can also divide it into 42 shares (not 40 as you mention in your letter). Then every one of the beneficiaries will take so many of these shares.*

These numbers form like a highest denominator for the different fractions which represent the shares of the different individuals that will benefit in case of intestacy. In case of the non-existence of one class of inheritors the Aqdas mentions how it should be divided. As a general rule a part goes to the House of Justice, a part to the children.

As to your fourth question, Shoghi Effendi believes that it is preferable not to confuse the methods explained by the Master with present systems. They may have many resemblances but also many points of difference. Moreover these general statements we have in the teachings have to be explained and applied by the House of Justice before we can really appreciate their significance.

Assuring you of Shoghi Effendi's prayers and best wishes I remain,

Yours ever sincerely,

Ruhi Afnan

May the Beloved bless richly your efforts, deepen your understanding of the essentials and distinguishing features of the Faith and enable you to promote its interests far and wide,

Your true brother,

Shoghi

***8** The Universal House of Justice has provided clarification on this issue: "It is clear from further elucidations given by Shoghi Effendi that Bahá'ís may vote for political posts only when they can do so upon a non-party line, without affiliating themselves with any political party or organization." (Letter dated 13 September 1998 to the National Spiritual Assembly of the Bahá'ís of Canada)*

Comments

November 19. On this date in 1932, Shoghi Effendi wrote Indian Bahá'ís "to inquire regarding the Hindi and Urdu translations of Dr. Esslemont’s book."

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> *November 19, 1932*
>
> *Dear Mr. Vakil,*
>
> *Shoghi Effendi wishes me to communicate with you* ***to inquire regarding the Hindi and Urdu translations of Dr. Esslemont’s book.*** *It is some time that he has had no definite word as to the progress of that work which you have so kindly undertaken to supervise. He sincerely hopes that gradually that task will be successfully achieved and that they will be ready to be submitted to the printers and then to the readers who may be anxiously awaiting to study them and benefit from their contents.*
>
> *This work once completed will become a great stimulus to the teaching activities of the friends, for books can do infinitely more work than teachers. Sitting in a chair in a solitary corner one is infinitely more receptive to truth than in a lecture*

> *hall or in a discussion group. The public has learned the habit of reading. It is through that channel therefore that we have to approach them.*
>
> *Assuring you of the Guardian's prayers and best wishes.*

John Esslemont was a prominent British Bahá'í from Scotland who authored the well-known introductory book on the Bahá'í Faith, *Bahá'u'lláh and the New Era*, which is still in circulation. He was named posthumously by Shoghi Effendi as the first Hand of the Cause of God he appointed, and as one of the nineteen Disciples of `Abdu'l-Bahá.

John Esslemont appears repeatedly at key points in Bahá'í history. For example, at the time of 'Abdu'l-Bahá's death in Acre on November 28, 1921, Shoghi Effendi was a twenty-four-year-old student enrolled at Balliol College, Oxford. Upon reading the telegram announcing 'Abdu'l-Bahá's death, in the home of Wellesley Tudor Pole who was Secretary of the London Local Spiritual Assembly, Shoghi Effendi passed out. Only after spending a few days with John Esslemont did Shoghi Effendi leave England, on December 16, 1921, accompanied by Lady Blomfield and his eldest sister, Ruhangiz, who he would later declare a Covenant-breaker.

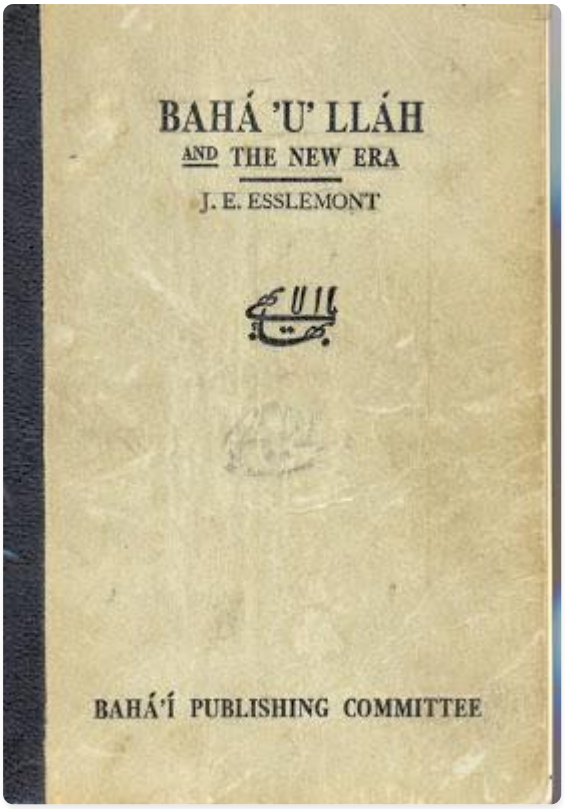
John Esslemont's book *Bahá'u'lláh and the New Era* remains an important text that has been used in Bahá'í missionary activity. However, from in its initial publication to later editions, *Bahá'u'lláh and the New Era* has been significantly edited, with references to Avarih removed in subsequent editions published after Avarih's apostasy from the Bahá'í Faith.

Other significant edits include...

> *Perhaps the most important change in Bahá'u'lláh and the New Era was made on page 212 of the 1923 edition. Recorded as a Bahá'í prophecy (59) concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahá's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Bahá's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" (60) In editions published after his*

> *death, Esslemont's words have been changed to say that Abdu'l-Bahá "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Bahá's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth....'" Esslemont appears to conclude that Abdu'l-Bahá was referring to the year 1963 and the one hundredth anniversary of Bahá'u'lláh's public claim to be a Manifestation of God. (62) These words, however, were never written by the author, but were added posthumously. And, it should be noted that the phrase "'the dawn of the Sun of Truth'" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and his followers were preparing the way for the Manifestation of Bahá'u'lláh. Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Bahá plainly stated, "' This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth.'" (64) Esslemont recorded Abdu'l-Bahá as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon it's fulfillment in 1957. When it became apparent that this Bahá'í prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esslemont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Bahá's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957. (65) Also, Abdu'l-Bahá's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)*

John Esslemont died in Haifa on November 22, 1925.


BAHÁ 'U' LLÁH
AND THE NEW ERA
J. E. ESSLEMONT
بهاء الله
BAHÁ'Í PUBLISHING COMMITTEE

Comments

November 19. On this date in 1919, 'Abdu'l-Bahá was asked whether World War I "was the war of Armageddon" to which he answered "Yes. What could be greater than this war? In this war all the people of the world took part."

November 19. On this date in 1919, 'Abdu'l-Bahá was asked whether World War I "was the war of Armageddon" to which he answered "Yes. What could be greater than this war? In this war all the people of the world took part." Shoghi Effendi in 1936 wrote of WWI that "every follower of the persecuted Faith of Bahá'u'lláh recognized evidences of the directing Hand of the departed Founder of his religion, Who, from the invisible Realm, was unloosing a flood of well-deserved calamities upon a rebellious religion and nation."

November 19. On this date in 1919, 'Abdu'l-Bahá "asked if the prophecy in the next to the last chapter of Daniel, where it says the King of the North and the King of the South will fight, referred to this war," he replied "Yes, it is so."

On March 11, 1936, Shoghi Effendi wrote a letter later published as *The Unfolding of World Civilization*, a document included in the book titled *World Order of Bahá'u'lláh*.

Within the *The Unfolding of World Civilization* are sections, such as one entitled *Collapse of Islam*, in which Shoghi Effendi summarizes late Ottoman and early Turkish Republican history in these terms...

> *The murder of that arrogant despot in the year 1876; the Russo-Turkish conflict that soon followed in its wake; the wars of liberation which succeeded it; the rise of the Young Turk movement; the Turkish Revolution of 1909 that precipitated the downfall of 'Abdu'l-Ḥamíd; the Balkan wars with their calamitous consequences;* ***the liberation of Palestine*** *enshrining within its bosom the cities of 'Akká and Haifa, the world center of an emancipated Faith;* ***the further dismemberment decreed by the Treaty of Versailles****; the abolition of the Sultanate and the downfall of the House of Uthmán; the extinction of the Caliphate; the disestablishment of the State Religion; the annulment of the Sharí'ah Law and the promulgation of a universal Civil Code; the suppression of various orders, beliefs, traditions and ceremonials believed to be inextricably interwoven with the fabric of the Muslim Faith—these followed with an ease and swiftness that no man had dared envisage. In these devastating blows, administered by friend and foe alike, by Christian nations and professing Muslims,* ***every follower of the persecuted Faith of Bahá'u'lláh recognized evidences of the directing Hand of the departed Founder of his religion, Who, from the invisible Realm, was unloosing a flood of well-deserved calamities upon a rebellious religion and nation.*** *World Order of Bahá'u'lláh, page 175*

Comments

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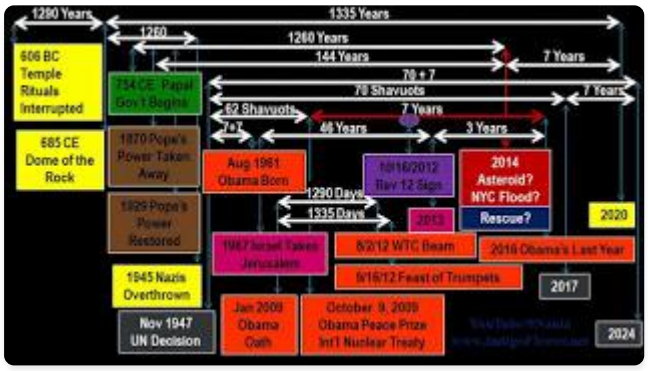


Comments

November 19. On this date in 1980, Hand of the Cause of God Abu'l-Qásim Faizi died in Haifa. He had studied at the American University of Beirut at the same time as Hasan Balyúzí and Munib Shahid. Shoghi Effendi titled him the "'spiritual conqueror" of Arabia for his pioneering to Iraq and Bahrain

Original file: 0641.html (position #58)

November 19. On this date in 1980, Hand of the Cause of God Abu'l-Qásim Faizi died in Haifa. He had studied at the American University of Beirut at the same time as Hasan Balyúzí and Munib Shahid. Shoghi Effendi titled him the "spiritual conqueror" of Arabia for his pioneering to Iraq and Bahrain.

Born in 1906 in Qom, Abu'l-Qásim Faizi grew up in Tehran. After finishing school he attended the American College in Tehran, but transferred to the American University of

Beirut in 1927, where he studied at the same time as Hasan Balyúzí and Munib Shahid.

In 1939, Abu'l-Qásim Faizi married Gloria 'Alá'í, a member of the prominent 'Alá'í family whose members include Hand of the Cause of God Shu'á'u'lláh ‘Alá'í.

Together they pioneered to Iraq and Bahrain. Shoghi Effendi called him the 'spiritual conqueror' of Arabia, and appointed him a Hand of the Cause of God in 1957. In 1960, when the National Spiritual Assembly of France accepted Mason Remey's claim to be the Guardian after the death of Shoghi Effendi, the Custodians (who were the nine Hands of the Cause of God assigned specifically to work at the Bahá'í World Centre) sent Abu'l-Qásim Faizi to meet with them. Through his reports, the Hands of the Cause disbanded the Assembly, declaring its members Covenant-breakers.

When the International Teaching Center was established in 1973 all Hands of the Cause were considered members, however it was decided that the work of administering and coordinating the Institution was the responsibility of the Hands of the Cause in Haifa, one of whom was Abu'l-Qásim Faizi.

Because he was a fluent English speaker, Abu'l-Qásim Faizi traveled extensively giving talks at various conferences on various topics the recordings of which were widely disseminated among Bahá’ís. For example, in one of his talks he addressed homosexuality...

> *Beloved friends, we are living at the end of all ages. We are living at a time when an old civilization is dying, and parts of it are dead. It is dead and as a dead body the stinking smells of a dead corpse is spread everywhere. There are all these problems that are asked by the youth are these stinking smells of this dead body of civilization, and one of them is this problem. Bahá'u'lláh says "my pen is ashamed to mention it." Now see how corrupted the world is that even in a Bahá’í community somebody asked it, mentions it. Bahá'u'lláh says his pen is ashamed to mention it. This shows how degraded humanity is, into what a pitfall man has fallen, and how they have lost all standards all levels of life to them. Now we must come together as I said at the beginning. We must be closer to each other. More in love with each other so that we form a great magnet. That magnet will attract all the people around you, and by coming into that atmosphere of the Bahá'í Faith they will forget their childish thoughts. All their problems will dissolve. The beloved Guardian had been asked about this. He said refer to competent physicians. This is curable. It means it is a disease not something natural. Absolutely unnatural.*

On November 19, 1980, Hand of the Cause of God Abu'l-Qásim Faizi died in Haifa where he was residing.

Comments

November 19. On this date in 1945, Shoghi Effendi wrote "People are so markedly lacking in spirituality these days that the Bahá'ís should consciously guard themselves against being caught in what one might call the undertow of materialism and atheism..."

Original file: 0640.html (position #57)

November 19. On this date in 1945, Shoghi Effendi wrote "People are so markedly lacking in spirituality these days that the Bahá'ís should consciously guard themselves against being caught in what one might call the undertow of materialism and atheism..."

> *1842. People Are So Markedly Lacking in Spirituality These Days*
>
> *"People are so markedly lacking in spirituality these days that the Bahá'ís should consciously guard themselves against being caught in what one might call the undertow of materialism and atheism, sweeping the world these days. Skepticism,*

cynicism, disbelief, immorality and hard-heartedness are rife, and as the friends are those who stand for the antithesis of all these things they should beware lest the atmosphere of the present world affects them without their being conscious of it."

(From a letter written on behalf of Shoghi Effendi to an individual believer, November 19, 1945)

Comments

November 19. On this date in 1945, Shoghi Effendi wrote "The Supreme Tribunal is an aspect of a World Superstate; the exact nature of its relationship to that State we cannot at present foresee. Supreme Tribunal is the correct translation..."

November 19. On this date in 1945, Shoghi Effendi wrote "The Supreme Tribunal is an aspect of a World Superstate; the exact nature of its relationship to that State we cannot at present foresee. Supreme Tribunal is the correct translation; it will be a contributing factor in establishing the Lesser Peace."

> *1074. Factor in Establishing the Lesser Peace*
>
> *"The Supreme Tribunal is an aspect of a World Superstate; the exact nature of its relationship to that State we cannot at present foresee.*
>
> *"Supreme Tribunal is the correct translation; it will be a contributing factor in establishing the Lesser Peace."*

> *(From a letter written on behalf of the Guardian to an individual believer, November 19, 1945: Bahá'í News, No. 210, August 1948, p. 3)*

Comments

November 19. On this date in 1957, the Hands of the Cause in the Holy Land released an Official Statement "That the safe and desk have been opened and searched and the non existence of a Will and Testament executed by Shoghi Effendi was definitely established."

Original file: 0638.html (position #55)

November 19. On this date in 1957, the Hands of the Cause in the Holy Land released an Official Statement "That the safe and desk have been opened and searched and the non existence of a Will and Testament executed by Shoghi Effendi was definitely established." Shoghi Effendi died without having written a will as prescribed in Bahá'u'lláh's Kitáb-i-Aqdas and without having designated a successor Guardian as stipulated in `Abdu'l-Bahá's Will and Testament.

> *HANDS IN THE HOLY LAND*

> *OFFICIAL STATEMENT Haifa, Israel*
>
> *November 19, 1957*
>
> *Allah-u-Abha!*
>
> *This morning immediately after 9:00 a.m. we, the five Hands of the Cause assigned to service at the World Centre of the Faith, Ruhiyyih Khanum, Mason Remey, Amelia E. Collins, Ugo Giachery, and Leroy Ioas as well as Hands of the Cause Hasan Balyuzi, a member of the Afnan family, Mr. Horace Holley, representing the believers of the Western Hemisphere, Musa Banani; representing the believers of the African continent, and Dr. 'Ali-Muhammad Varqa Trustee of the beloved Guardian, representing also the Asian continent, (totaling to, 9 the number of Baha) have met, in order to open the Guardian's safe and desk [and] search for a Will and Testament if one was executed by Shoghi Effendi.*
>
> *They found that the seals placed on the safe by the five Hands in the Holy Land were intact and untouched; and similarly the seals containing the keys to the safe were intact and untouched and similarly that the sealed desk was intact.*
>
> *The undersigned nine Hands of the Cause, appointed by the first Guardian, Shoghi Effendi each in the presence of the others, do hereby individually and collectively certify to the following:*
>
> ***That the safe and desk have been opened and searched and the non existence of a Will and Testament executed by Shoghi Effendi was definitely established.***
>
> *[Signed as follows]*
>
> *Ruhiyyih Mason Remey Amelia E. Collins*
>
> *Ugo Giachery Leroy C. Ioas Hasan M. Balyuzi Horace Holley M.B. [Musa Banani] Dr. A. Vargha*

Shoghi Effendi died without having written a will as prescribed in Bahá'u'lláh's Kitáb-i-Aqdas and without having designated a successor Guardian as stipulated in 'Abdu'l-Bahá's Will and Testament.

From the Kitáb-i-Aqdas, paragraph 109...

> *Unto everyone hath been enjoined the writing of a will. The testator should head this document with the adornment of the Most Great Name, bear witness therein unto the oneness of God in the Dayspring of His Revelation, and make mention, as he may wish, of that which is praiseworthy, so that it may be a testimony for him in the kingdoms of Revelation and Creation and a treasure with his Lord, the Supreme Protector, the Faithful.*

From The Will And Testament of 'Abdu'l-Bahá, Part One, page 12...

> *O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him.*

In 1957, the same year as Shoghi Effendi's death, *When Prophecy Fails* was published. In the classic work of social psychology, *When Prophecy Fails,* Leon Festinger, Henry Riecken, and Stanley Schachter studied a small UFO religion in Chicago called the Seekers that believed in an imminent apocalypse. They describe the coping mechanisms after the event did not occur, and their findings have been generally applicable to a wide variety of scenarios involving cognitive dissonance and true-believer syndrome.

Festinger describes the basic hypotheses of cognitive dissonance as follows (page 3):

1. The existence of dissonance [or inconsistency], being psychologically uncomfortable, will motivate the person to try to reduce the dissonance and achieve consonance [or consistency].

2. When dissonance is present, in addition to trying to reduce it, the person will actively avoid situations and information which would likely increase the dissonance.

Festinger and his co-authors conclude that the following conditions lead to increased conviction in beliefs following disconfirmation (page 4):

1. The belief must be held with deep conviction and be relevant to the believer's actions or behavior.
2. The belief must have produced actions that are difficult to undo.
3. The belief must be sufficiently specific and concerned with the real world such that it can be clearly disconfirmed.
4. The disconfirmatory evidence must be recognized by the believer.
5. The believer must have social support from other believers.

Festinger describes the increased conviction and proselytizing by cult members after disconfirmation as a specific instantiation of cognitive dissonance (i.e., increased proselyting reduced dissonance by producing the knowledge that others also accepted their beliefs) and its application to understanding complex mass phenomena. (pages 252-259)

Comments

Baha'i History - November 20. On this date in 1851, Susan I. Moody was born in Amsterdam, New York. An early Bahá'í, Moody studied medicine when she was fifty and established a practice in Chicago. In 1909, Moody travelled to Tehran, where she practiced medicine.

Original file: 0637.html (position #54)

November 20. On this date in 1851, Susan I. Moody was born in Amsterdam, New York. An early Chicago Bahá'í, Moody studied medicine when she was fifty and established a practice in Chicago. In 1909, Moody travelled to Tehran, breaking her journey at 'Akka, Palestine, to spend several days visiting 'Abdu'l-Bahá. She arrived in Tehran November 25, 1909, and within a few weeks had a flourishing private practice.

Comments

November 20. On this date in 1867, Ruth White was born. An American author who was an active member of the Bahá'í Faith and devoted follower of 'Abdu'l-Bahá, she challenged the appointment of Shogi Effendi as the successor of 'Abdu'l-Bahá based on ...

Original file: 0636.html (position #53)

November 20. On this date in 1867, Ruth White was born. An American author who was an active member of the Bahá'í Faith and devoted follower of 'Abdu'l-Bahá, she challenged the appointment of Shogi Effendi as the successor of 'Abdu'l-Bahá based on proof given by the renowned criminologist Dr. Charles Ainsworth Mitchell that the will of 'Abdu'l-Bahá was a forgery. Her claim was based in part, she says, on that 'Abdu'l-Bahá would never advocate for a hierarchy, much less the establishment of a "papacy". Later on, followers of Ruth White and Hermann Zimmer came to be known as Free Bahá'ís.

Comments

Baha'i History - November 20. On this date in 1955, Shoghi Effendi wrote that he "is now anxious that all the friends achieve a universal consciousness and a universal way of life."

Original file: 0635.html (position #52)

November 20. On this date in 1955, Shoghi Effendi wrote that he "is now anxious that all the friends achieve a universal consciousness and a universal way of life."

> *1424. Bahá'u'lláh's Teachings Will Establish a Universal Consciousness and a Universal Way of Life*
>
> *"The Teachings of Bahá'u'lláh will establish a new way of life for humanity. Those who are Bahá'ís must endeavour to establish this way of life just as rapidly as possible. Now that the hour has arrived when the Bahá'í Faith is gaining prominence, and is being viewed and reviewed by so many peoples, it is necessary that the adherents of the Faith should live up to the high ideals of the Faith in every way. In this way they can demonstrate that the Bahá'í Faith does create a new way of life, which brings to the individual a complete association with the Will of God, and thus the establishment of a peaceful and universal society. Divisional*

attachments are of man, while universal service is of God.

"The Guardian is now anxious that all the friends achieve a universal consciousness and a universal way of life."

(From a letter written on behalf of Shoghi Effendi, November 20, 1955: Ibid.)

Comments

November 20. On this date in 1938, Shoghi Effendi wrote "Regarding your question relative to the condition of those people who are described in the Gospel as being possessed of devils: This should be interpreted figuratively; devil or satan is symbolic of evil and dark forces yielding to temptation

Original file: 0634.html (position #51)

November 20. On this date in 1938, Shoghi Effendi wrote "Regarding your question relative to the condition of those people who are described in the Gospel as being possessed of devils: This should be interpreted figuratively; devil or satan is symbolic of evil and dark forces yielding to temptation."

> *1738. Possession*

> *"Regarding your question relative to the condition of those people who are described in the Gospel as being possessed of devils: This should be interpreted figuratively; devil or satan is symbolic of evil and dark forces yielding to temptation."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, November 20, 1938: Ibid.)*

Comments

November 21. On this date in 1968, the UHJ wrote the NSA of Switzerland that "If a person is registered as a member of a church or similar religious organization he should withdraw from it on becoming a Bahá'í...one cannot be a Bahá'í and also a member of another religious organization..."

Original file: 0633.html (position #50)

November 21. On this date in 1968, a letter of the Universal House of Justice to the National Spiritual Assembly of Switzerland stated that "If a person is registered as a member of a church or similar religious organization he should withdraw from it on becoming a Bahá'í...one cannot be a Bahá'í and also a member of another religious organization...For a Bahá'í to be a member of a community which holds such beliefs is disloyalty to Christ and hypocrisy towards the Christians."

532. On Becoming a Bahá'í Should Withdraw from Church

"If a person is registered as a member of a church or similar religious organization he should withdraw from it on becoming a Bahá'í.

"In the case of new believers, it should be made clear to them in the course of teaching them the Faith that one cannot be a Bahá'í and also a member of another religious organization. This is simply a matter of straight-forwardness and honesty. A great part of the teaching of Jesus Christ concerned His Second Coming and the preparation of His followers to be ready for it. The Bahá'ís believe He has come. No Christian Church believes this; on the contrary, they either look for Him still, or have ceased to believe that He will come. For a Bahá'í to be a member of a community which holds such beliefs is disloyalty to Christ and hypocrisy towards the Christians.

"You should not formalize the method by which the withdrawal from the church is to be made, and certainly nothing should be added to a declaration form, if you use one. It should be left to the Local Spiritual Assembly which is accepting the declaration to satisfy itself, as it deems best in each case, that the new believer has already resigned from the church, or does so within a reasonable time of his declaration.

"In regard to the old believers, your Assembly should tactfully, and in a kindly way, make the Bahá'í position clear to them and gently persuade them to resign from their former churches. This is a matter for great tact and discretion. If such a believer remains adamant you will have to consider depriving him of his voting rights."

(From a letter of the Universal House of Justice to the National Spiritual Assembly of Switzerland, November 21, 1968: Canadian Bahá'í News, Special Section, March 1973, p. 6)

Comments

November 21. On this date in 1935, Shoghi Effendi wrote "With reference to the absolute pacifists, or conscientious objectors to war: their attitude, judged from the Bahá'í standpoint, is quite antisocial, and due to its exaltation of the individual conscience leads inevitably to disorder and chaos

Original file: 0632.html (position #49)

November 21. On this date in 1935, Shoghi Effendi wrote "With reference to the absolute pacifists, or conscientious objectors to war: their attitude, judged from the Bahá'í standpoint, is quite antisocial, and due to its exaltation of the individual conscience leads inevitably to disorder and chaos in society."

> *With reference to the absolute pacifists, or conscientious objectors to war: their*

> *attitude, judged from the Bahá'í standpoint, is quite antisocial, and due to its exaltation of the individual conscience leads inevitably to disorder and chaos in society. Extreme pacifists are thus very close to the anarchists, in the sense that both of these groups lay an undue emphasis on the rights and merits of the individual. The Bahá'í conception of social life is essentially based on the principle of the subordination of the individual will to that of society. It neither suppresses the individual nor does it exalt him to the point of making him an antisocial creature, a menace to society. As in everything, it follows the "golden mean". The only way that society can function is for the minority to follow the will of the majority. (21 November 1935 to an individual believer) [7]*

Comments

Baha'i History - November 21. On this date in 1967, the UHJ wrote the NSA of Paraguay, quoting Shoghi Effendi as saying "we cannot accept as believers those who are openly" engaged in "companionate marriage."

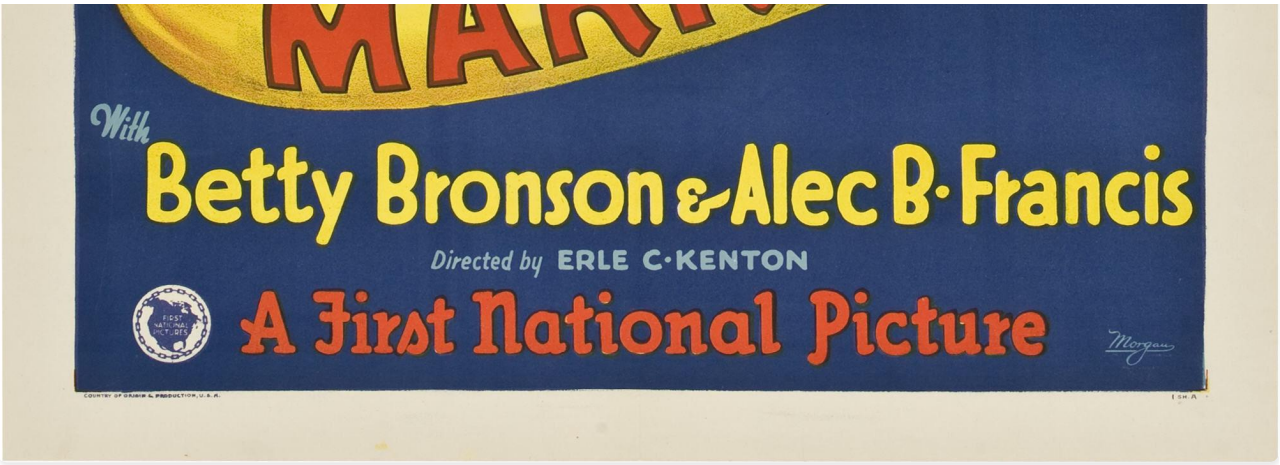
Original file: 0631.html (position #48)

November 21. On this date in 1967, the Universal House of Justice wrote the NSA of Paraguay, quoting Shoghi Effendi as saying "we cannot accept as believers those who are openly" engaged in "companionate marriage."

> *1275. Companionate Marriage and Flagrantly Immoral Relationships*
>
> *"Regarding companionate marriage and flagrant immorality, we quote below two passages from letters written on behalf of the Guardian:*
>
> *'The Guardian has instructed me to say that companionate marriage, where there is no legal or religious marriage, is an immoral relationship and we cannot accept as believers those who are openly behaving in this way.' (To the NSA of Argentina, Bolivia, Chile, Paraguay and Uruguay, dated September 26, 1957)*
>
> *'As regards flagrantly immoral relationships, such as a man living with a mistress,*

this should be brought to his attention in a loving manner, and he should be urged to either marry the woman if he is free to do so, or to give up this conduct, so detrimental to the Faith and to his own spiritual progress.'" (To the NSA of Central America, dated February 9, 1957)

(From a letter of the Universal House of Justice to the National Spiritual Assembly of Paraguay, November 21, 1967)


With
Betty Bronson & Alec B. Francis
Directed by ERLE C. KENTON
A First National Picture
Morgan

Comments

November 21. On this date in 1980, the National Spiritual Assembly of the United States wrote regarding how to respond to Jews who question 'Abdu'l Baha and Bahá'u'lláh's recorded statements that the Jews crucified Christ.

Original file: 0630.html (position #47)

November 21. On this date in 1980, the National Spiritual Assembly of the United States wrote regarding how to respond to Jews who question 'Abdu'l Baha and Bahá'u'lláh's recorded statements that the Jews crucified Christ.

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES

OFFICE OF THE SECRETARY 21 November 1980

Spiritual Assembly of the Bahá'ís of Iowa City, Iowa

Dear Bahá'í Friends:

The National Spiritual Assembly has asked us to respond on its behalf to your letter of 10 July 1980. At the outset, we offer our sincere apologies for the delay in replying. We hope

that the delay has not greatly hindered your Assembly's work and that the following information will assist you in counselling believers with a Jewish background.

In your letter you mention that the Bible indicates that the Roman rulers were responsible for the crucifixion of Jesus. Yet a careful reading of each Gospel account does not confirm this view. The accounts clearly state that it was the Jewish priests and elders that plotted and brought about Jesus' death. A few quotations from "The Gospel According to Matthew" will suffice to support this position:

Matthew 26:3-4 - Then the chief priests and the elders of the nation met in the palace of the High Priest, Caiaphas; and they conferred together on a scheme to have Jesus arrested by some trick and put to death. 26:59 - The chief priests and the whole Council tried to find some allegation against Jesus on which a death-sentence could be based . . . 26:63-66 - The High Priest then said, 'By the living God I charge you to tell us (the Council): Are you the Messiah, the Son of God?' Jesus replied, 'The words are yours. But I tell you this: from now on, you will see the Son of Man seated at the right hand of God and coming on the clouds of heaven.' At these words the High Priest tore his robes and exclaimed, 'Blasphemy! Need we call further witnesses? You have heard the blasphemy. What is your opinion?' 'He is guilty,' they answered, 'he should die.'

(continued)

Matthew 27:1 - When morning came, the Chief Priests and the elders of the nation met in conference to plan the death of Jesus. 27:20 - Meanwhile the Chief Priests and elders had persuaded the crowd to ask for the release of Bar-Abbas and to have Jesus put to death.

Similar passages can be found in the Gospels of Mark, Luke and John. (Each of the above quotations is from The New English Bible.)

Throughout the Gospel accounts, the chief antagonists of Jesus are the Pharisees, the Sadducees, and the elders. In general, the scribes and rabbis belonged to the Pharisaic party; while the top people in the priestly hierarchy belonged to the Sadducees. The Sadducees were the priests of the Temple and they also controlled the Council (or Sanhedrin). Although Rome occupied the nation, it allowed the Sanhedrin to retain jurisdiction over religious matters. It was to this Council that Jesus was brought for questioning and, ultimately, condemnation.

The martyrdom of the Báb has often been compared with the crucifixion of Jesus, and this comparison can be extended to the reaction of the priestly castes to each of Their Messages. The Báb strongly censured the hypocrisy of the Mullás, and Jesus did the same

with the Pharisees and the Sadducees (see Matthew 23). We know how the Mullá reacted to the Báb by inflaming the people's emotions against Him, and it is apparent from the Gospels that the Jewish leaders reacted similarly.

Of course, the above does not mean that the entire Jewish population was against Jesus and wished His death. After all, many of the early followers of Jesus rose from the Jewish community. Still, other members of the Jewish community remained neutral about the whole issue. The key point though is that in ancient cultures it was the political and religious leaders who expressed the official will of the people and in the case of Jesus, the will presented was for His death.

Not only did the Jewish divines oppose the Person and Message of Jesus, they reacted even more severely to Muhammad. The early history of Islam contains numerous accounts of treachery and betrayal on the part of Jewish leaders toward Muhammad and His disciples. We mention this so that you do not consider the statements made by Bahá'u'lláh and 'Abdu'l-Bahá about the Jewish community to apply solely to its behavior toward Jesus. They apply toward the persecution and opposition encountered by Muhammad as well.

When reading Bahá'u'lláh's and 'Abdu'l-Bahá's statements about past oppositions, however, we should not lose sight of Their primary purpose in describing such

(continued)

events. On each occasion They are making the points that the Religion of God is one; that the divisions that are created result from the shortsightedness of men; and that God does not sanction such divisions. It is a message that the Jewish community of Jesus' time failed to comprehend, and it is a lesson that mankind as a whole has still not learned.

With loving Bahá'í greetings,

For the Office of the Secretary

Comments

November 22. On this date in 1925, John Esslemont died in Haifa. A Hand of the Cause, he authored the well-known introductory book on the Bahá'í Faith, "Bahá'u'lláh and the New Era," which is still in circulation and has been significantly edited from in its initial publication to later editions.

Original file: 0629.html (position #46)

November 22. On this date in 1925, John Esslemont died in Haifa. He was a prominent British Bahá'í from Scotland who authored the well-known introductory book on the Bahá'í Faith, *Bahá'u'lláh and the New Era*, which is still in circulation. He was named posthumously by Shoghi Effendi as the first Hand of the Cause he appointed, and as one of the Disciples of 'Abdu'l-Bahá. From in its initial publication to later editions, *Bahá'u'lláh and the New Era* has been significantly edited,

John Esslemont appears repeatedly at key points in Bahá'í history. For example, at the time of 'Abdu'l-Bahá's death in Acre on November 28, 1921, Shoghi Effendi was a twenty-four-year-old student enrolled at Balliol College, Oxford. Upon reading the telegram announcing 'Abdu'l-Bahá's death, in the home of Wellesley Tudor Pole who was Secretary of the London Local Spiritual Assembly, Shoghi Effendi passed out. Only after spending a few days with John Esslemont did Shoghi Effendi leave England, on December 16, 1921, accompanied by Lady Blomfield and his eldest sister, Ruhangiz, who he would later declare a Covenant-breaker.

John Esslemont's book *Bahá'u'lláh and the New Era* remains an important text that has been used in Bahá'í missionary activity. However, from in its initial publication to later editions, *Bahá'u'lláh and the New Era* has been significantly edited, with references to Avarih removed in subsequent editions published after Avarih's apostasy from the Bahá'í Faith.

Other significant edits include...

> *Perhaps the most important change in Bahá'u'lláh and the New Era was made on page 212 of the 1923 edition. Recorded as a Bahá'í prophecy (59) concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahá's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Bahá's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" (60) In editions published after his death, Esslemont's words have been changed to say that Abdu'l-Bahá "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Bahá's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth....'" Esslemont appears to conclude that Abdu'l-Bahá was referring to the year 1963 and the one hundredth anniversary of Bahá'u'lláh's public claim to be a Manifestation of God. (62) These words, however, were never written by the author, but were added posthumously. And, it should be noted that the phrase "'the dawn of the Sun of Truth'" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and*

> *his followers were preparing the way for the Manifestation of Bahá'u'lláh. Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Bahá plainly stated, "' This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth.'" (64) Esslemont recorded Abdu'l-Bahá as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon it's fulfillment in 1957. When it became apparent that this Bahá'í prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esslemont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Bahá's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957. (65) Also, Abdu'l-Bahá's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)*

Comments

November 22. On this date in 1951, Shoghi Effendi wrote "To be the enemy of the enemies of God is a good characteristic...a dangerous contagious disease..."

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November 22. On this date in 1951, Shoghi Effendi wrote "To be the enemy of the enemies of God is a good characteristic...a dangerous contagious disease...You are right to take a firm stand regarding Orientals. One would think that world events would be opening the eyes of the Americans to certain unreliable and mischievous characteristics of nationals of the Middle East."

> *616. To Be the Enemy of the Enemies of God is Good Characteristic*
>
> *"To be the enemy of the enemies of God is a good characteristic. We are not against them personally, just as any intelligent man is not personally against a man who has a dangerous contagious disease. But he carefully isolates the sick individual so that the contagion will not spread. So we shun the spiritually sick, wishing for their cure, but keeping clear of them. You are right to take a firm stand regarding Orientals. One would think that world events would be opening the eyes of the Americans to certain unreliable and mischievous characteristics of nationals of the Middle East."*

> *(From a letter written on behalf of the Guardian to an individual believer, November 22, 1951)*

Comments

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616. To Be the Enemy of the Enemies of God is Good Characteristic

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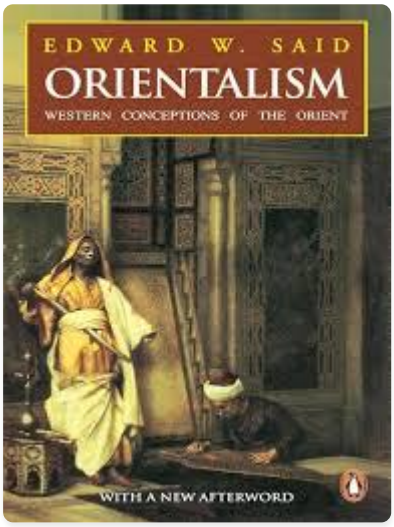
(From a letter written on behalf of the Guardian to an individual believer, November 22, 1951)



Comments

November 22. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Quito, Ecuador, another in New Delhi, India, one in Kolkata, India, and another in Lubumbashi, Democratic Republic of the Congo.

November 22. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Quito, Ecuador, another in New Delhi, India, and another in Lubumbashi, Democratic Republic of the Congo.

Universal House of Justice member Peter Khan would later give a talk on July 3, 2009, later published as "Reflections on the Ridvan 2009 Message," stating,

> *As you are, I am sure, aware, that series of conferences had a galvanizing effect on the Bahá'í Community throughout the world and ultimately on the larger society. It was a tangible demonstration of the global spread of the Faith and it created a most welcome surge toward the goal of 1500 Intensive Programs of Growth by the end of the present plan.*

How does membership in the International Teaching Centre lead to election to the Universal House of Justice?

How is it that with its nine members elected every five years from the male membership in good standing of the worldwide Bahá'í community by an electoral college consisting of all the members of each Bahá'í National Spiritual Assembly throughout the world, the membership of the Universal House of Justice consists exclusively of men who have previously been appointed to the International Teaching Centre by the Universal House of Justice?

With no overt campaigning or politicking permitted, upon what does the electoral college base its election of new members to the Universal House of Justice?

In the Bahá'í electoral system, the exposure of potential candidates to electors is a premium. Members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice.

Consider the cases of Stephen Birkland and Stephen Hall. Stephen Birkland was appointed to the International Teaching Centre in 2008 and elected to the Universal House of Justice in 2010. Stephen Hall was appointed to the International Teaching Centre in 2005 and elected to the Universal House of Justice in 2010.

In a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

In that period, Stephen Birkland attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference

Date	Location of Bahá'í Regional Conference
November 1-2, 2008	Lusaka, Zambia
November 8-9, 2008	Johannesburg, South Africa
November 29-30, 2008	Antofagasta, Chile
December 6-7, 2008	Atlanta, Georgia, United States of America
January 17-18, 2009	Vancouver, Canada
February 7-8, 2009	Frankfurt, Germany
February 21-22, 2009	Accra, Ghana

Source: Bahá'í World News Service search for "Stephen Birkland"

In that period, Stephen Hall attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 15-16, 2008	Bangui, Central African Republic
November 22-23, 2008	Lubumbashi, Democratic Republic of the Congo
November 29-30, 2008	Yaoundé, Cameroon
December 6-7, 2008	Portland, Oregon, United States of America
December 13-14, 2008	Stamford, Connecticut, United States of America
January 3-4, 2009	Abidjan, Ivory Coast
January 17-18, 2009	Lae, Papua New Guinea
January 24-25, 2009	Sydney, Australia
January 31-February 1, 2009	Auckland, New Zealand

Date	Location of Bahá'í Regional Conference
February 7-8, 2009	Frankfurt, Germany

Source: Bahá'í World News Service search for "Stephen Hall"

No other Bahá'ís receive as much exposure to electors of the Universal House of Justice as do members of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

When the Universal House of Justice appoints members to the International Teaching Centre, they are in fact selecting their own replacements.

In the Bahá'í electoral system, with no overt campaigning and politicking permitted, the exposure of potential candidates to electors is a premium. The nine members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice. In fact, every single one of the current members of the Universal House of Justice previously served as a Counsellor member of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

To illustrate further, in a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

Each of the 41 Regional Conferences was attended by two Counsellor members of the

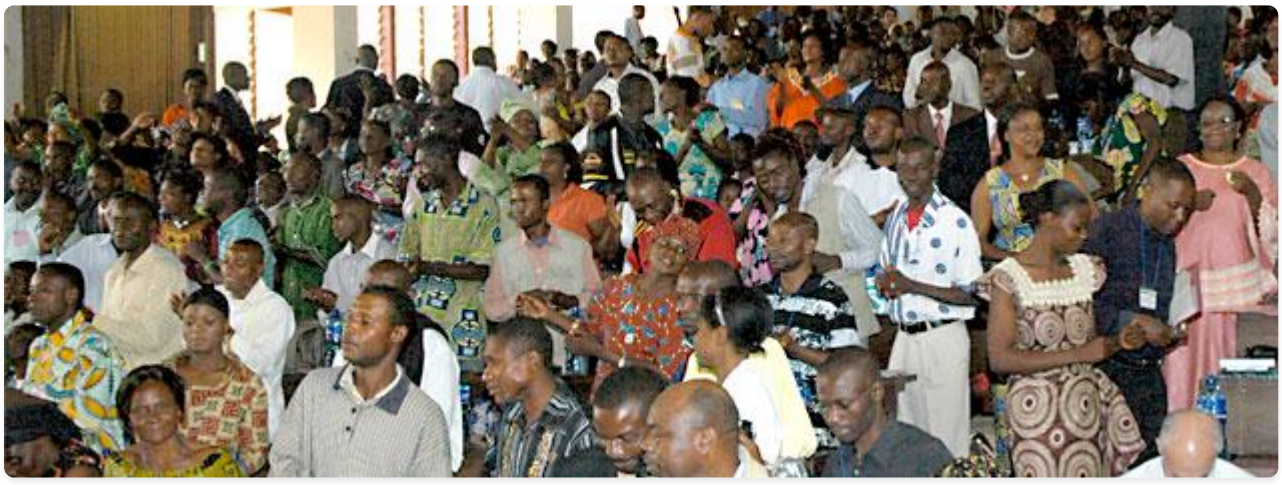
International Teaching Centre with the exception of the Conference held at Uvira, the Democratic Republic of Congo, which had only one representative. The Counsellor members of the International Teaching Centre at the time of the Regional Conferences were Juan Francisco Mora, Ayman Rouhani, Stephen Hall, Stephen Birkland, Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker.

Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to the Universal House of Justice.

Of the four male members at the time of the 41 Regional Conferences (Juan Francisco Mora, Ayman Rouhani, Stephen Hall, and Stephen Birkland), all have been elected to the Universal House of Justice.

In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. In the people's democracies of the Eastern Bloc, these career bureaucrats were known as the nomenklatura.

The next member elected to the Universal House of Justice will be Andrej Donoval, who is the longest tenured male member of the International Teaching Centre, having been appointed to that body in 2013.



Comments

November 23. On this date in 1950, Shoghi Effendi sent a warning to Australian Bahá'ís about Joseph Perdu, urging " that his name was removed from the voting list."

November 23. On this date in 1950, Shoghi Effendi sent a warning to Australian Bahá'ís about Joseph Perdu, urging " that his name was removed from the voting list."

Joseph Perdu was a Bahá'í who was active in Australia, having arrived from India in 1948 a n d earning the praise of Shoghi Effendi for his "enthusiastic support". Perdu's explanations of the Islamic teachings concerning the "day of resurrection" and the "seal of the prophets" from a Bahá'í perspective were instrumental in converting Fazel "Frank" Khan and his family. He and his family were the first Muslims in Australia to convert to the Bahá'í Faith, doing so in 1948. Frank Khan would serve on the NSA of Australia, as would his children Joy Vohradsky and Peter Khan, who also served on the International Teaching Centre and Universal House of Justice.

In July of 1950 Joseph Perdu visited Fiji, and converted some Islamic (Ahmadi) Indian Fijians.

Joseph Perdu attracted many people to the Bahá'í Faith in Australia as well as Fiji, until his habit of borrowing money from his listeners and failing to repay them became intolerable.

Messages to Australian Bahá'ís about Joseph Perdu include those dated November 23,

1949; June 28, 1950; March 1, 1951; and June 3, 1952.

A warning was sent to American Bahá'ís on August 23, 1950 about Perdu's travels to Hawaii and the United States mainland. A warning was sent to British Bahá'ís on September 6, 1950, about Perdu's having met Ahmad Sohrab.

In the 1950's, Joseph Perdu became resident in South Africa. From Shamil Jeppie's *Language, Identity, Modernity: The Arabic Study Circle of Durban*...

> *Perhaps the most controversial of these was Joseph Perdu, already resident in South Africa, and active in Cape Town. Invited to Durban in 1954, "Monsieur" Perdu proved to be a persuasive and charismatic speaker, a challenging gadfly, well-versed in the Koran and hadith, drawing large numbers to his talks. He later offered tafsir classes. But, the unorthodoxy of his views soon drew opponents and he was attacked in pamphlets. His critics were indeed justified, inasmuch he was an undercover Baha'i missionary. With the exception of a few of Perdu's converts in Cape Town, the Baha'i religion was unknown in South Africa and the true nature of Perdu's beliefs were not readily recognized, even by his critics. Suspicions were verified by Mall, who visited Baha'i headquarters in Bombay where he learned the identity of Perdu, who was an Iranian and who had already proselytized in several other countries. The Circle then quietly distanced itself from Perdu, but this episode tainted the group for decades with its critics. Perdu left South Africa in 1959, having been excommunicated by his hierarchy. Jeppie has also published a separate article in the Journal of Islamic Studies on this influential figure. (Shamil Jeppie, "Identity Politics and Public Disputation: A Baha'i Missionary as a Muslim Modernist in South Africa," Journal of Islamic Studies 27 (2007): 150-172.)*

In South Africa, Joseph Perdu employed an indirect teaching method, giving lecture on Islam to Muslims and only overtly introducing those he felt were prepared to the Bahá'í message.

From the book *Heroes and Heroines of the Ten-year Crusade* by Lowell Johnson, pages 283-86...

> *Majiet (Michael) and Asa Noor*

Majiet and Asa Noor enrolled as Baha'is in Cape Town on 3 September 1961. Both of them had attended Joseph Perdu's lectures on Islam along with the Davids and Gallow families. But they, like the Davids, had not been singled out by Perdu to receive the direct Baha'i Message because Perdu felt that they were still too attached to the Qur'an and Islam. However, when the Gallows enrolled they, along with the Davids, the Tarin and Bayat families, began to re-examine Islam in the light of Baha'u'llah's teachings. Majiet and Asa were the first to declare, followed within a few days by the Davids, theTarins and the Bayats.

Majiet explains in detail how the Faith was spread after the declarations of the Gallow family and his role in it: 'I heard about a lecture at the Avalon Bioscope, Hanover St., Cape Town. It was a very rainy day and I did not feel like going but opposite my house was a bus stop, and I stood on my stoep debating to myself. Along came a bus and I jumped in. It made up my mind for me. I thoroughly enjoyed the lecture on "Koran and Science" given by Joseph Perdu (whom I later was to find was a Covenant-breaker). He delivered a series of lectures and I attended them all. I was much impressed by this new learning; it gave me great thought as it threw so much light on religion itself. 'This same man, Perdu, afterwards, held classes for about a dozen of us. In these he pointed directly to a new revelation and a new manifestation. The matter was so clear that we accepted the the idea but I thought this can only happen in a hundred years' time.

In those classes he never mentioned Baha'u'llah or the Baha'i Faith.

'One morning in late June 1961 I woke up and said my morning prayer. It was a beautiful winter's day. I read one of the chapters out of the Koran that Perdu spoke about. I sat and pondered over these verses and wished I knew the inner meaning. On my way to work I met Toyar Gallow. He asked me if I was still searching for Truth as he remembered that I attended classes with him. I was asking myself when all this was to take place. He laughed and told me to visit him at his workshop [at the Michaelis School of Art] as I worked close to him.

'Somehow I never made it, but Toyar came to visit me two days later. Funny enough, he asked me if it was possible for a new prophet to come. When I told him it was possible, he laughed and said two prophets had already made their appearance. He started to explain the verse I had read that particular morning, a wonderful feeling enveloped me and I knew that this was what I was seeking. He made me promise not to tell anyone what he had told me.

'Afterwards, Toyar took me to his brother Amien's place [in Surrey Estate] where I learned more about the Baha'i Faith and they told me they were declared Baha'is. I made enquiries about a photo of 'Abdu'l-Baha that was displayed on a table and was told this was the "Mystery of God". I wasn't very happy with this reply as I was not used to seeing pictures of Holy Souls. When I left, Amien gave me the Dawn-Breakers to read.

'All this that I had read and heard, worried and fascinated me and I felt I must speak to others about it although I was warned not to. I met Gabeba Davids at Cassiem's house in Horstley St. I told her there was much more to the lectures we attended [together] and that there's a new spirit in the world. She did not actually know what I was speaking about but agreed there was a new feeling. 'Toyar promised to take me to a meeting. He picked me up at my house in Stegman Rd, Claremont, and took me to Tommy Heuvel's house in Maitland. Lowell and Edith Johnson were also there. I was impressed by the happy fellowship that prevailed. I was hoping to attend all the meetings they had. After the meeting Lowell took me home as he was staying quite near.

'That Sunday morning Amien came to see me to find out how far I was with the Dawn-Breakers. I told him this book was quite heavy reading and I was not used to reading this kind of literature. I walked with him to his car. As he started to leave, my wife and Naomi Rasiet returned from Arabic classes. I told them had some Great News, so we set a date to bring them to his house.

'The three of us [plus Gabeba] visited his house one Sunday and had a class together. We all learned a lot. As we read The Hidden Words I knew that this was nothing but the Truth. That night before we left, Amien showed us an album of photographs of Baha'u'llah's bed, His slippers, the Prison in which He was held, etc. This seemed to have stunned all of us. As we looked at each other we saw the expressions on each other's face that it could not be right as our Muslim belief did not go with such things. However, when we left, Amien gave Gabeba and Naomi each a book. He gave me the Kitab-i-Iqan to read.

'In the meantime I had ordered some books from the C.N.A. [Central News Agency] and the very next day I received three books, one was Baha'u'llah and the New Era. That night I started reading the Kitab-i-Iqan. I could not stop reading it and found myself still reading when the sun came up.

'During the time that Lowell took me to meetings I met Leon Tarin and took him

home with me. I asked him if he believed a new prophet could come. He said "perhaps", as he also had attended Perdu's lectures. When I told him that a new prophet had already come, he said I was mad.The next day I gave him Baha'u'llah and the New Era to read, and the following day he brought it back agreeing that the book was good. Leon was very receptive. While we were speaking Lowell came to pick me up for a meeting and I told him Lowell was a Baha'i. Leon called me aside and asked permission to go with us, so we all left. Leon had now met the Baha'is and was making his own investigations.

'I made up my mind to visit Cassiem Davids and tell him about this new Faith. As I walked into his shop in Stuckeris St., he asked me what is this we were busy with, and I told him what I had read about the Baha'i Faith. Afterwards, Cassiem and myself with Asa, Gabeba, Naomi and the rest of our families had many discussions. At the same time Ismail Bayat also joined in.

'I was now strongly convinced the Baha'i Faith was true and Toyar was telling me it was time for me to declare. Somehow or other I did not get down to it, although I was now more or less following the Baha'i principles more than my own.

'On Sunday the 3rd September 1961 about 3 o'clock, the Tarins were all ready to go somewhere. I asked them where they were going. They said they were going to Tommy's place in Maitland and asked me to go with them. I got a feeling they were going to declare. I knew that I was going to declare, but we said nothing to each other.

'Through all this period my wife was watching my actions, and at one time became quite negative toward me. This did not last very long as I pointed out to her why I was going to become a Baha'i. I asked Leon if I could phone my wife and ask her to go with us, so we picked her up on the way to Tommy's house. When we got there we sat around the table and Tommy came in with the declaration cards and a prayer book and said to Leon, "I believe you are ready to declare," and he handed him a card. Leon took the card. Tommy then asked him if the others were ready to declare. He said, "Yes, my wife [Amina], daughter Qameela] and son-in-law [Abdullah Gameeldien] are ready."

'Tommy asked me, "What about you?" I said "Yes, I was ready long ago." He then asked me about my wife. I remembered Lowell had told me a story of someone who was blamed for influencing his wife to become a Baha'i. I was not going to allow myself to fall into that same situation. But to my astonishment she said that

she would declare.

'As I watched them sign I was watching for my wife to sign first, as I remembered that story from Lowell.

'I then declared.'

Soon Majiet and Asa were put to the test by challenges from the clergy and being disowned by their parents and relatives. Majiet lost his job as he was also a tailor like Cassiem Davids, but employed by clothing factories managed by Muslims. Asa was a teacher at a Muslim School and also lost her job. The Noors and their children struggled against such prejudices for many years.

After the Crusade, both Asa and Majiet served at various times on the Spiritual Assembly of Cape Town and in the teaching field, Majiet as a travelling teacher to many parts of southern Africa, as far as South West Africa and Swaziland. Their children also became active Baha'i teachers and administrators. Later in life Majiet changed his name to Michael to avoid an Islamic label. Asa went on pilgrimage to the Baha'i World Centre in 1968 and Majiet on pilgrimage to both the Holy Land and to Iran in 1970 (See entries for Davids, Gallow, Perdu.)

Identity politics and public disputation: A Baha'i missionary as a Muslim modernist in South Africa

Shamil Jeppie
(University of Cape Town)

Abstract

This paper focuses on the Arabic Study Circle and the role of its most influential member Joseph Perdu. It shows how the public life of the organization could not continue to bear the ambiguity of the identity of Perdu. Ultimately, there were attempts to 'expose' the 'real' Perdu and therefore the 'real' Arabic Study Circle. This essay raises the question of public performances of identity and their relations to private pursuits of identity.

The *Arabic Study Circle* was founded in the early 1950s in the port city of Durban on South Africa's East Coast. It was formed by a group of mainly Gujurati-speaking men in their early thirties who believed that learning the Arabic language was the key to independent reading and study of the Quran and other foundational sources of Islamic thought. The main figure behind the group was a local medical doctor, Dr. Daoud Mall, who was educated at Fort Hare University College in the Eastern Cape and at Sheffield University in England. He died in 2003 while nominally still the President of what remains of the original organization.

No history of the Circle would be complete without attempting to narrate in some detail the period when a charismatic foreign visitor to the country was employed by it. During this time his public engagements captured many hearts and minds for the Circle, but also for his own hidden cause. He gave the group a boost but also created many lasting problems for them. His "national identity", citizenship or country of birth was known neither to members of the Circle nor to

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Comments

November 23. On this date in 1992, the UHJ addressed the second Bahá'í World Congress in New York, explaining "it was in New York City that He chose to disclose to His disciples the special characteristics of that Covenant and His true station as its appointed Center. The occasion won for ...."

Original file: 0624.html (position #41)

November 23. On this date in 1992, the Universal House of Justice addressed a letter to the attendees of the second Bahá'í World Congress in New York, explaining "it was in New York City that He chose to disclose to His disciples the special characteristics of that Covenant and His true station as its appointed Center. The occasion won for this leading city of the western hemisphere the surname, City of the Covenant."

The Universal House of Justice

23 November 1992

To the followers of Bahá'u'lláh attending the second Bahá'í World Congress

Dearly loved Friends,

With eager hopes and thankful hearts, we acclaim the convocation in New York of the second Bahá'í World Congress on the occasion of the worldwide celebration of the centenary of the inauguration of the Covenant of Bahá'u'lláh. That so wide a diversity of the human race as you represent has assembled at this commemorative event is in itself history-making and is, indeed, an impressive demonstration of the potency and potential of the Covenant as the instrument designed by the Lord of the Age for the unification and pacification of the nations and peoples of the earth. We rejoice with exceeding gladness, for your coming together in such variegated array is an affirmation of the efficacy of this sacred legacy—a fresh assurance that, despite recurrent trials and turmoil, its world-redeeming, world-revolutionizing purpose will ultimately be entirely realized.

Our emotions are deeply stirred as we reflect on the remarkable circumstances which heralded the birth of Bahá'u'lláh's Covenant. Melancholy and hopeful images alternatingly flash upon our mental screen: the tragic May night a century ago of the passing of Bahá'u'lláh, the Supreme Manifestation of God; the soul-crushing scenes of the grief-stricken many who converged on Bahjí to pay their respects to His memory; the atmosphere of abject desolation caused by the loss of One Who had been Father and incomparable Friend to all. But the setting of the Sun of Bahá gave rise to the appearance of the Orb of the Covenant. Thus the majestic Figure of 'Abdu'l-Bahá came to impress itself indelibly upon the consciousness of the faithful, consoling their spirits and brightening their outlook, because in Bahá'u'lláh's Book of the Covenant, the Kitáb-i-'Ahd, this beloved Son was appointed His Successor and the Center of the Covenant. Thus was set in motion on the morrow of Bahá'u'lláh's ascension the divine process that will, during the course of the Bahá'í Dispensation, guarantee the fulfillment of His principal purpose for humankind, namely, the realization of its oneness.

The initial momentum of this process was to gather particular force in the West as the acts of the beloved Master dramatically revealed. It was during His epic journey to North America that 'Abdu'l-Bahá, recently released from imprisonment,

impressed upon the early occidental believers the pivotal importance of the new Covenant; and ***it was in New York City that He chose to disclose to His disciples the special characteristics of that Covenant and His true station as its appointed Center. The occasion won for this leading city of the western hemisphere the surname, City of the Covenant.*** *Where else, then, but this signally blessed metropolis could serve as the fitting venue for the commemoration which has so marvelously brought you together?*

This Congress is the major occasion during the Holy Year for the evocation of a memory which enables us all to appreciate how, through the dynamic person and peerless office of the Center of the Covenant, the will of both the Abhá Beauty and His Herald has been translated into viable means for actualizing the unity of mankind and building a world civilization. Consider, for instance, how on the very night in May 1844 when He declared His prophetic mission, the Báb addressed a summons to the peoples of the West that they issue forth from their cities to teach the Cause of God. Has that summons not thoroughly been fused with the world-embracing purpose of Bahá'u'lláh, becoming a shining reality within the framework of the Administrative Order, the child of the Covenant—an Order which the Báb anticipated and extolled in His Writings? You have come to New York to reflect on such triumphant realities with due solemnity and spiritual joy.

How heartwarming and noteworthy that the proceedings of this momentous gathering will be enhanced by the presence of the three Hands of the Cause of God, tried and true upholders of the Covenant chosen by Shoghi Effendi under his authority as the Guardian of the Faith appointed in the Will and Testament of 'Abdu'l-Bahá! We can never forget that by their selfless adherence to duty during the period of their custodianship following the sudden passing of Shoghi Effendi, the Hands of the Cause preserved the wholeness of the Community of Bahá, while at the same time guiding the members of that expanding community to the victorious conclusion of the Guardian's [Ten Year Global Plan]https://bahaikipedia.org/Divine_Plan). Nor can we cease to appreciate their continuing, tireless services in the propagation and protection of our glorious Faith. We are particularly pleased that our representative to the Congress is one of these high-ranking officers, the consort and helpmate of our beloved Guardian who herself attained the presence of 'Abdu'l-Bahá.

It was Shoghi Effendi who called for the first World Congress which jubilantly marked the one hundredth anniversary of Bahá'u'lláh's declaration of His divine

mission. With admirable resourcefulness the Hands of the Cause planned and executed it. That unforgettable occasion in London some three decades ago, coming at the end of the Ten Year Crusade, affirmed for the Bahá'ís themselves that the Faith of Bahá'u'lláh had truly emerged as a world religion with a world community. Now at this moment, throughout the Bahá'í world, we are engaged in another centennial observance for the purpose not only of celebrating the unique history of the Covenant, but also of proclaiming abroad its aims and unifying power. The second World Congress now convened is the mainspring in the launching of worldwide commemorative activities which will promulgate the Covenant as the axis of unity for all humankind and broadcast its qualities for reforming human society. Moreover, through these activities and other extended measures, the community at all levels—local, national, continental and international—will exert immense effort to spread across the planet the Name of the World Reformer, Bahá'u'lláh, that hearts may be attracted and minds illumined.

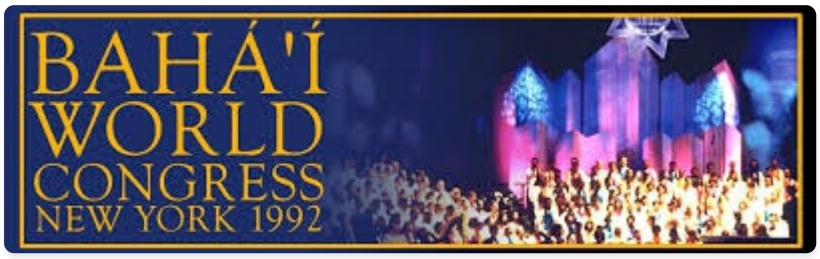
But we speak of a proclamation which has more to do with deeds than words; and in this regard, we must, everywhere in our world community, attain a new awareness of the urgency of the times and of our sacred duties toward the Promised One of All Ages. A special expectation is therefore invested in you who are attending this focal event in the City of the Covenant. For these four special days of commemoration, may you all strive as never before to appreciate more adequately the life-transforming character and unific spirit of the Covenant, and to immediately demonstrate this heightened appreciation in the spiritual attitude you show among yourselves. May you do this with the resolve that what you practice towards each other during these few days will henceforth be sustained in your relations with all others elsewhere. Such active resolution will endow the second World Congress with the radiant power to impress upon the public the incontrovertible fact that the Bahá'í Faith is a world religion worthy of its claims and, hence, of public recognition.

In a Tablet to the Bahá'ís in New York, 'Abdu'l-Bahá expressed a hope which it is propitious to recall on this opportune occasion: "I eagerly anticipate the day," He wrote, "when New York will become a blessed spot from which the call to steadfastness in the Covenant and Testament of God will go forth to every part of the world...." Surely, through the auspicious circumstances afforded by this Congress, you will attempt thus to gratify His Spirit in the Abhá Realm, so that from His retreats on high you may receive the benediction of His abiding good

pleasure and strengthening grace.

In our supplications at His blessed Shrine we shall entreat Him graciously to secure and in abundance vouchsafe to the entire community of His dedicated lovers the favors and confirmations of the Lord of the Covenant.

[signed: The Universal House of Justice]



Comments

November 23. On this date in 1995, the UHJ wrote the NSA of the US in response to "requests for a clarification of the Bahá'í law on homosexual practices and for assistance in guiding the believers."

Original file: 0623.html (position #40)

November 23. On this date in 1995, the UHJ wrote the NSA of the US in response to "requests for a clarification of the Bahá'í law on homosexual practices and for assistance in guiding the believers."

Comments

November 23. On this date in 1916, Sarah Farmer, the founder of Green Acre Bahá'í School who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, died.

Original file: 0622.html (position #39)

November 23. On this date in 1916, Sarah Farmer, the founder of Green Acre Bahá'í School who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, died.

Comments

November 23. On this date in 1916, Sarah Farmer, the founder of Green Acre Bahá'í School who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, died.

Original file: 0621.html (position #38)

November 23. On this date in 1916, Sarah Farmer, the founder of Green Acre Bahá'í School who was posthumously named by Shoghi Effendi as one of the nineteen Disciples of 'Abdu'l-Bahá, died.

Comments

November 24. On this date in 2006, the Universal House of Justice replied to "an author directly affected by the recent action of the [U.S.] National Spiritual Assembly regarding material marketed by Kalima´t Press."

Original file: 0620.html (position #37)

November 24. On this date in 2006, the Universal House of Justice replied to "an author directly affected by the recent action of the [U.S.] National Spiritual Assembly regarding material marketed by Kalima´t Press."

Comments

November 24. On this date in 1992, an individual wrote to the Universal House of Justice about "the House of Justice's reference to Bahá'u'lláh as 'the most precious Being ever to have drawn breath on this planet.'"

November 24. On this date in 1992, an individual wrote to the Universal House of Justice about "the House of Justice's reference to Bahá'u'lláh as 'the most precious Being ever to have drawn breath on this planet.'"

Comments

November 24. On this date in 1953, Khodadad Fozdar arrived to the Andaman Islands, for which he was named a Knight of Bahá’u’lláh.

Original file: 0618.html (position #35)

November 24. On this date in 1953, Khodadad Fozdar arrived to the Andaman Islands, for which he was named a Knight of Bahá’u’lláh.

Khodadad Fozdar was born in 1898. He was of Parsi-Zoroastrian descent.

Khodadad married Shirin in 1925, she was already a Bahá'í and he declared soon after the marriage, which resulted in his alienation from his mother and other family members. In 1928 he was appointed the Medical Officer of India's State Railways. In 1935 he visited Europe, and both he and Shirin went on Pilgrimage to the Holy Land on their way back to India. He taught some people about the Faith while travelling to Palestine who decided they would also meet with Shoghi Effendi, and the Guardian assured the Fozdar's that they were protected by God.

In the 1930's Dr. Fozdar was working at a hospital in Ajmer. In January 1938 Khodadad and Shirin visited Colombo, Sri Lanka, with Martha Root for ten days. The Fozdar's spoke at a local Parsi club. Shirin continued with Martha onto Mysore and Bangalore while Khodadad returned to Ajmer.

He left his position with the Railway company in 1950 and he and Shirin pioneered to Singapore, then apart of Malaya, and he opened a medical practice. He also worked at the General Hospital at Johore Bahru while living in Singapore, and he and Shirin later established a free school for underprivileged women.

They began a teaching campaign and Shirin delivered talks for several women's organizations. Their son, John Fozdar, joined them in Singapore upon the completion of his medical degree. Travel throughout Malaya was restricted when they first arrived, but in 1953 Shirin was able to give talks in Malacca, Seremban and Kuala Lumpur.

On November 24, 1953, Dr. Fozdar pioneered to the Andaman Islands, fulfilling a goal of the Ten Year Crusade set by Shoghi Effendi, for which he was named a Knight of Bahá'u'lláh. Four people became Bahá'ís in the Andamans due to Khodadad's efforts, however he had to return to Singapore after only four months as he was not able to secure permission to remain in the territory. He pioneered within Malaya to Malacca after returning. On December 26, his son Minoo Fozdar arrived to the Nicobar Islands, for which he was named a Knight of Bahá'u'lláh.

In 1957 both Dr. Fozdar and Shirin were elected to the first National Spiritual Assembly of South East Asia at the first South East Asia Convention held in Djakarta, Indonesia. Fozdar Khodad was survived by his wife; three sons. Jamshed, John, and Minoo; and two daughters.

Comments

November 24. On this date in 1919, Dr. Esslemont asked 'Abdu'l-Bahá to speak on the life of Bahá'u'lláh at Bahjí.

Original file: 0617.html (position #34)

November 24. On this date in 1919, Dr. Esslemont asked 'Abdu'l-Bahá to speak on the life of Bahá'u'lláh at Bahjí.

BAHÁ'U'LLÁH

Luncheon 24 November 1919

Today Dr. Esslemont asked ‘Abdu'l-Bahá to speak on the life of Bahá'u'lláh at Bahjí.

Picture: Approaching the Bahjí Palace

‘Abdu'l-Bahá: "Bahá'u'lláh lived in ‘Akká nine years. Two years were passed in the barracks and seven years in a house in the city. There was a mobilization at that time, toward the end of two years, and the barracks were needed for the soldiers. Then the local governor gave permission for them to be transferred to a house. When Bahá'u'lláh moved from the barracks he did not come out of the house for seven years. During our stay in the barracks it was very difficult. No one was allowed to go to the baths. Every morning four of the friends accompanied by four gendarmes would go to the market to buy provisions.

When we left the barracks we were all sent to a caravansary in the city but Bahá'u'lláh went to a house with his family. All the time He was in one room, during the seven years, but it was not on account of strict regulations. In the next room adjoining, thirteen people were living. It was even smaller than this room. A woman guest came from Persia. There was no place for her. In the room where we slept there was a high trunk and she made this her bed. At midnight she tossed and fell down. We all woke up and laughed about it until

morning.

"When things were very gloomy in the barracks Bahá'u'lláh revealed some Tablets which are still preserved, saying: ‘Do not grieve. These doors will be opened and I will leave the city and go to the country.' This caused great happiness. This was a great source of consolation to the friends.

"After nine years had elapsed, Bahá'u'lláh said one day: ‘I have not gazed at verdure or a green leaf for a long time.' Bahá'u'lláh was very fond of verdure. He used to say: ‘The country is the world of the soul and the city the world of the body.' From this remark I gathered that He was indirectly referring to something.

"There was a certain Páshá Muhammad Safouat in ‘Akká. He was in the utmost enmity toward us. He had a palace three miles from ‘Akká surrounded by gardens. It was a very lovely spot with running water. I went and called on this Páshá at his home. I told his Excellency, ‘You have left the palace empty and are living in ‘Akká He replied: ‘I am an invalid and cannot leave the city. It is lonely and there is no one to associate with me.'

"When Bahá'u'lláh made this remark, I knew that He was longing to leave the city and I knew that whatever I did I should succeed. So I said: ‘While you are not living there, it is empty. Give it to us.' The Páshá became greatly astonished at this. I rented it from the Páshá at a very low rate, five pounds a year. It was very strange. I paid him for five years and made a contract. Then I sent some labourers to repair it. I built a bath and ordered a very large carriage to be prepared.

"One day I said I will go first myself. Alone I left the city on foot. The gendarmes were on guard. They did not object. Just like that I went out. They said nothing. The following day I went to Bahjí. No one said anything. Then one day I prepared a feast and invited all the officials of those districts. From morning until evening it lasted. Then I returned.

"One day I went to His Holy Presence and said: ‘The palace is ready and also the carriage to drive you there.' At that time there was no carriage in ‘Akká or Haifa. He replied: ‘I will not go. I am a prisoner.' Later on I requested again. Again He refused. I went so far as to beg Him a third time. He said: ‘No.' I did not dare to insist.

"There was a certain Muhammadan Shaykh in ‘Akká who was very well known and influential. I called him and said: ‘This is the situation, but Bahá'u'lláh will not accept it from us.' He loved Bahá'u'lláh, it was pure love. I said: ‘You are daring; you go to His Holy Presence and take hold of his hands and do not let go until He promises to leave the city.' He was an Arab. He went and sat close to the knees of Bahá'u'lláh, took hold of his hands,

kissed them and said: ‘My Lord, why do you not leave the city?' He replied: ‘I am a prisoner.' The Shaykh answered: ‘God forbid! Who has the power to make you a prisoner? You have kept yourself in prison. It was your own will to be imprisoned. Now I beseech you to come out and go to the palace. It is green. The trees are lovely. All the leaves are green, the oranges are like balls of fire.' As often as the Blessed Beauty said, ‘I am a prisoner, it cannot be,' the Shaykh took his blessed hands and kissed them. For one hour he did not cease. Then Bahá'u'lláh said, ‘Kheili Khoob' (very good).

"The following day he rode in the carriage. I was also in His Holy Presence. We left the city. No one objected. We went to that green spot. I returned and left Bahá'u'lláh there. From that time on He was either there, in ‘Akká in Haifa, or at Bahjí.

"That palace is in ruins now. It was thirty-five years ago that the Páshá died. All his property was destroyed. I want to restore that palace. The Páshá's property became wakf [property set-aside for religious purposes]. If it were not wakf I would buy it. That green spot is wakf."

Dr. Esslemont: "Where were the Tablets to the kings revealed?"

‘Abdu'l-Bahá: "Partly in Adrianople; partly in ‘Akká

Dr. Esslemont: "Did any rulers reply besides Queen Victoria?"

‘Abdu'l-Bahá: "No one."

Dr. Esslemont: "What was Bahá'u'lláh's mode of life at Bahjí?"

‘Abdu'l-Bahá: "Like the conduct of a prince. The Páshás used to come and desire to call but He would not meet

Dr. Esslemont remarked that the missionaries objected to his living in luxury compared to the humble way of Christ.

‘Abdu'l-Bahá: "Of course the enemies will write whatever they wish. Majesty is very easy to be acquired by one, but the miracle is that being in prison, He still lived in the utmost majesty. Every prisoner is meek and oppressed, yet Bahá'u'lláh lived in the utmost majesty. Two despotic sovereigns, two powerful autocratic rulers imprisoned Him, yet He addressed them in exceedingly severe terms. Notwithstanding that He was in their prison, He was still in the utmost majesty. Such a thing has not been seen since the beginning of the world. It is a fact, known to all, that the Governor of the city, for five years, begged admittance to His Holy Presence, but He would not grant it. He was under his orders and

the Governor had received a firman to confine Him closely."

Dr. Esslemont: "Was it not true that Bahá'u'lláh had to show forth all the attributes of God, how to be both poor and rich?"

‘Abdu'l-Bahá: "Yes. However, He lived very simply and economically regarding his own welfare. He had no return from his property at that time. His property was confined to half the village of Adasieh [near Tiberias]. It was in ruins and yielded no revenues. Now it is restored and we get some revenues. Bahá'u'lláh owned vast properties in Persia which were confiscated; also in Baghdád, but they were taken from Him toward the end of our stay. All were sacked and confiscated by the Turkish Government."

Comments

November 24. On this date in 1924, Shoghi Effendi addressed a letter to his "dearly beloved brothers and sisters in 'Abdu'l-Bahá" telling them that "We have but to turn our eyes to the world without to realise the fierceness and the magnitude of the forces of darkness that are struggling with the

Original file: 0616.html (position #33)

November 24. On this date in 1924, Shoghi Effendi addressed a letter to his "dearly beloved brothers and sisters in 'Abdu'l-Bahá" telling them that "We have but to turn our eyes to the world without to realise the fierceness and the magnitude of the forces of darkness that are struggling with the dawning light of the Abhá Revelation. Nations, though exhausted and disillusioned, have seemingly begun to cherish anew the spirit of revenge, of domination, and strife."

Comments

November 25. On this date in 2020, the Universal House of Justice published a letter on the occasion of the Day of the Covenant announcing that the Bahá'í world will, at Riḍván 2022, begin a Nine Year Plan which will begin with a series of conferences held over a span of months across the globe.

November 25. On this date in 2020, the Universal House of Justice published a letter on the occasion of the Day of the Covenant announcing that the Bahá'í world will, at Riḍván 2022, begin a Nine Year Plan which will begin with a series of conferences held over a span of months across the globe.

> *THE UNIVERSAL HOUSE OF JUSTICE*

25 November 2020

To the Bahá'ís of the World

Dearly loved Friends,

We greet you with immense affection on this special day, an occasion for calling to mind the power of the Covenant, that power which "pulsateth in the body of the contingent world" and forges enduring bonds of love among the believers. In the months since Riḍván, we have seen the evidences of this dynamic power in the unified activity of Bahá'u'lláh's followers, led so ably by the institutions of the Cause in each continent and country, as the friends everywhere have sought with characteristic creativity and determination to minister to the needs of an ailing world. Your resilience and your unwavering commitment to the well-being of those around you, persistent through all difficulties, have filled us with tremendous hope. But it is no wonder that, in some other quarters, hope has become a depleted resource. There is a mounting realization on the part of the world's people that the decades ahead are set to bring with them challenges among the most daunting that the human family has ever had to face. The current global health crisis is but one such challenge, the ultimate severity of whose cost, both to lives and livelihoods, is yet unknown; your efforts to succour and support one another as well as your sisters and brothers in society at large will certainly need to be sustained, and in places expanded.

It is against this background of furious storms lashing humanity that the ark of the Cause is about to embark upon a series of Plans that will carry it into the third century of the Bahá'í Era and significantly strengthen the Bahá'í community's capacity for realizing the society-building powers of the Faith. As you are aware, the first Plan to commence this new series will last but one year. In places where circumstances prevent national communities from establishing as many intensive programmes of growth before Riḍván 2021 as they intended, these twelve months will extend the time available to them to do so. Meanwhile, wherever the process of growth has already been intensified, the year will be an opportunity to consolidate the achievements made during the current Plan, while cultivating the conditions necessary for welcoming larger and larger numbers of souls into the embrace of a community recognized for its fortitude and outward-looking orientation. At the national, regional, and cluster levels, we look to communities of proven strength to help those in which less experience has accrued. In this year-long effort, every community must draw on whatever untapped potential it may

possess and seek to overcome any obstacles that are impeding its growth, thereby preparing it for the demands to come. For it is within the context of a flourishing community, especially a centre of intense activity in a village or neighbourhood, and when each element of the Plan's framework is given the attention it requires, that those elements most visibly cohere and connect, multiplying the community's powers in the field of action.

Besides providing for advances within clusters everywhere, the coming Plan will be a year for profound reflection on the life of 'Abdu'l-Bahá and the strength of the Covenant of which He was the Centre, as the community prepares to commemorate the centenary of His Ascension. The observance of this anniversary will undoubtedly prompt individuals and communities alike to contemplate the significance of that infinitely poignant moment when He Who was the Mystery of God departed from this world. His passing took from the Bahá'ís of that era a Figure Who was the object of their ardent love and loyalty; to the faithful of this age, He remains without parallel: a perfect embodiment in word and deed of all that His Father taught, the One through Whom the Covenant of Bahá'u'lláh was "proclaimed, championed and vindicated". We are conscious that the coming year will also mark a century since His Will and Testament—that "momentous", "historic", "immortal" Document—"called into being, outlined the features and set in motion the processes" of the Administrative Order, "the very pattern of that divine civilization which the almighty Law of Bahá'u'lláh is designed to establish upon earth". This "unique" and "divinely-conceived" Order, this "mighty administrative structure", had been fashioned by its Architect to perpetuate the Covenant and channel the spiritual powers of the Cause. It will be apparent, then, that the Day of the Covenant next year, exactly twelve months from now, will be especially meaningful. We ask National Spiritual Assemblies to determine how these two dates, occurring so close together, may each be observed, taking into account prevailing conditions in their countries.

All the while, earnest preparations continue to be made in the Holy Land for the commemoration of the centenary of the Ascension of 'Abdu'l-Bahá at a gathering at which, it is hoped, representatives of National Spiritual Assemblies and Regional Bahá'í Councils will be present. Similarly, plans are already being made for the conference of the Continental Boards of Counsellors and Auxiliary Board members, which will coincide, in January 2022, with the lapse of one hundred years since the first public reading of the Will and Testament of the Master. Conditions in the world may, of course, require the plans being made for these gatherings at the

Bahá'í World Centre to change. But come what may, we have no doubt that the efforts made in local communities worldwide to befittingly commemorate the Ascension of 'Abdu'l-Bahá and to honour the Day of the Covenant in this coming centennial year will provide the impetus needed to launch the succeeding stage in God's Minor Plan, even as Providence propels the unfoldment of His Major Plan in accordance with His incontestable decree.

The momentum that is sure to build with each successive cycle of the One Year Plan will be further augmented by the release of two films. The first of these, which will become available in time for the centennial commemoration, will be a portrait of the Person of 'Abdu'l-Bahá. Besides being a tribute to His life and work, it will explore how, by championing the oneness of humanity through His words and deeds, He offered a challenge to the stale assumptions and prejudices of the age, and gave stimulus to a process of unification which continues to this day. A second film, following soon after the first, will reflect on the expiration of the first hundred years of the Formative Age from the vantage point of the heights to which the Bahá'í community has climbed, and from where it can now gaze upon new horizons.

The significance of the occasions being marked during the One Year Plan will lend it a unique character, enhancing the work being undertaken in clusters and making this single year the ideal preparation for the global endeavour that is to follow. With a sense of joyful anticipation, we announce that the Bahá'í world will, at Riḍván 2022, begin a Nine Year Plan. Its requirements and provisions will be set out at a later date, but its duration already gives an unmistakable indication of the expansive prospect it will present. God willing, it will be heralded by the convocation of a series of conferences held over a span of months across the globe.

This, so far as it can be foreseen, is the course the Bahá'í community will seek to tread. For the present hour, we urge you to recommit your energies, keeping your focus on the mission immediately before you. We are immensely gratified to see the assured composure with which the community of the Greatest Name has sought to offer the divine remedy under all conditions, especially during this period when society's established patterns of life have been disrupted and risks of different kinds are being faced by so many. Withal, the friends must guard against being drawn into the ultimately futile conflict and strife that characterizes so much of the discussion of the affairs of society, or—heaven forbid—allowing interaction of this type to permeate, even fleetingly, the conversations of the community. Yet such

> *vigilance on your part in avoiding discord and in not becoming entangled in society's controversies should under no circumstances be construed as aloofness from the many pressing concerns of this time. Far from it. You are among the most active and earnest of humanity's well-wishers. But, whether through deeds or words, the merit of your every contribution to social well-being lies, first, in your resolute commitment to discover that precious point of unity where contrasting perspectives overlap and around which contending peoples can coalesce.*
>
> *Less than two full cycles remain of the present Five Year Plan—indeed, of the current series of Plans inaugurated in 1996. In these closing months, we will be sure to offer ardent prayers on your behalf in our supplications at the Sacred Threshold. May you succeed in giving hope to those who know not where to find it in a world disoriented and adrift, sorely lacking the unity which you, through your heart-pledged devotion to the Covenant, so conspicuously manifest.*
>
> *[signed: The Universal House of Justice]*

These conferences will be similar to the series of 41 regional conferences of the Five Year Plan that took place in 2008 and 2009.

Universal House of Justice member Peter Khan would later give a talk on July 3, 2009, later published as "Reflections on the Ridvan 2009 Message," stating,

> *As you are, I am sure, aware, that series of conferences had a galvanizing effect on the Bahá'í Community throughout the world and ultimately on the larger society. It was a tangible demonstration of the global spread of the Faith and it created a most welcome surge toward the goal of 1500 Intensive Programs of Growth by the end of the present plan.*

How does membership in the International Teaching Centre lead to election to the Universal House of Justice?

How is it that with its nine members elected every five years from the male membership in good standing of the worldwide Bahá'í community by an electoral college consisting of all the members of each Bahá'í National Spiritual Assembly throughout the world, the membership of the Universal House of Justice consists exclusively of men who have

previously been appointed to the International Teaching Centre by the Universal House of Justice?

With no overt campaigning or politicking permitted, upon what does the electoral college base its election of new members to the Universal House of Justice?

In the Bahá'í electoral system, the exposure of potential candidates to electors is a premium. Members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice.

Consider the cases of Stephen Birkland and Stephen Hall. Stephen Birkland was appointed to the International Teaching Centre in 2008 and elected to the Universal House of Justice in 2010. Stephen Hall was appointed to the International Teaching Centre in 2005 and elected to the Universal House of Justice in 2010.

In a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

In that period, Stephen Birkland attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 1-2, 2008	Lusaka, Zambia
November 8-9, 2008	Johannesburg, South Africa
November 29-30, 2008	Antofagasta, Chile
December 6-7, 2008	Atlanta, Georgia, United States of America
January 17-18, 2009	Vancouver, Canada
February 7-8, 2009	Frankfurt, Germany
February 21-22, 2009	Accra, Ghana

Source: Bahá'í World News Service search for "Stephen Birkland"

In that period, Stephen Hall attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 15-16, 2008	Bangui, Central African Republic
November 22-23, 2008	Lubumbashi, Democratic Republic of the Congo
November 29-30, 2008	Yaoundé, Cameroon
December 6-7, 2008	Portland, Oregon, United States of America
December 13-14, 2008	Stamford, Connecticut, United States of America
January 3-4, 2009	Abidjan, Ivory Coast
January 17-18, 2009	Lae, Papua New Guinea
January 24-25, 2009	Sydney, Australia
January 31-February 1, 2009	Auckland, New Zealand
February 7-8, 2009	Frankfurt, Germany

Source: Bahá'í World News Service search for "Stephen Hall"

No other Bahá'ís receive as much exposure to electors of the Universal House of Justice as do members of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

When the Universal House of Justice appoints members to the International Teaching Centre, they are in fact selecting their own replacements.

In the Bahá'í electoral system, with no overt campaigning and politicking permitted, the exposure of potential candidates to electors is a premium. The nine members of the

International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice. In fact, every single one of the current members of the Universal House of Justice previously served as a Counsellor member of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

To illustrate further, in a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

Each of the 41 Regional Conferences was attended by two Counsellor members of the International Teaching Centre with the exception of the Conference held at Uvira, the Democratic Republic of Congo, which had only one representative. The Counsellor members of the International Teaching Centre at the time of the Regional Conferences were Juan Francisco Mora, Ayman Rouhani, Stephen Hall, Stephen Birkland, Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker.

Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to the Universal House of Justice.

Of the four male members at the time of the 41 Regional Conferences (Juan Francisco Mora, Ayman Rouhani, Stephen Hall, and Stephen Birkland), all have been elected to the Universal House of Justice.

In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. In the people's democracies of the Eastern Bloc, these career bureaucrats were known as the nomenklatura.

The next member elected to the Universal House of Justice will be Andrej Donoval, who is the longest tenured male member of the International Teaching Centre, having been appointed to that body in 2013.

Comments

November 25. On this date in 1957, the Hands of the Cause of God issued a Unanimous Proclamation naming from among them nine members to serve as Custodians.

Original file: 0614.html (position #31)

November 25. On this date in 1957, the Hands of the Cause of God issued a Unanimous Proclamation naming from among them nine members to serve as Custodians.

In 1951, Shoghi Effendi, as Guardian, appointed members to the International Bahá'í Council, naming Mason Remey as the Council's President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor Guardian, as confirmed by a "Unanimous Proclamation of the 27 Hands of the Cause of God", the Hands of the Cause of God elected from among their own nine individuals who would serve a s Custodians to help lead the transition of the International Bahá'í Council, into the Universal House of Justice.

In 1961 the International Bahá'í Council was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first Universal House of Justice was elected, and its members are elected every five years by members of each Bahá'í National Spiritual Assembly in the world. In practice, the Bahá'í electoral system most closely resembles council democracy as it still

exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. New members are currently generally elected from the appointed institutions of the Bahá'í administration, particularly the International Teaching Centre. In fact, all of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In council democracies, these career bureaucrats were known as the nomenklatura.

With the eventual passing of the individual Hands of the Cause of God appointed by Shoghi Effendi and without a Guardian to appoint additional Hands, the Universal House of Justice saw the need for developing an institution for the purpose of performing the Hands' function of protection and propagation of the Faith.

In 1968 the Continental Board of Counselors was formed. The Counselors appoint Auxiliaries collectively referred to as Auxiliary Boards in smaller regional areas, who in turn appoint their own Assistants to work in localities.
Auxiliary Board Members for Protection are charged with watching over the security of the Bahá'í Faith, and Auxiliary Board Members for Propagation are responsible for working with the grassroots on the global Plans established by the Universal House of Justice. Originally, members of the Auxiliary Boards were appointed by and served under the Hands of the Cause of God who directed their efforts worldwide. The first members of the Auxiliary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the Institution of the Counselors was formed. Also in 1973, the International Teaching Centre was first formed by the Universal House of Justice, and originally consisted of the 17 Hands of the Cause still living at that time, plus three Counsellor members. The number of Counsellor members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The Counsellor members of the International Teaching Centre are appointed by the Universal House of Justice to five-year terms that begin shortly after the International Convention and election of the Universal House of Justice.

Comments

November 25. On this date in 1950, Shoghi Effendi wrote "We cannot be sure of the authenticity of the scriptures of Buddha and Krishna, so we certainly cannot draw any conclusions about virgin births mentioned in them."

November 25. On this date in 1950, Shoghi Effendi wrote "We cannot be sure of the authenticity of the scriptures of Buddha and Krishna, so we certainly cannot draw any conclusions about virgin births mentioned in them. There is no reference to this subject in our teachings, so the Guardian cannot pronounce an opinion. As our teachings do not state Zoroaster is the connecting link between the Euphrates and the Prophets in India, we cannot assert this. Abraham and Krishna are two separate individuals, with no connection that we know of. We know no more about the prophets mentioned in the Iqan than what Bahá'u'lláh states in that Book."

> *1696. Hinduism, Buddhism and Zoroastrianism (Following are some quotations taken from a compilation of extracts from letters written on behalf of the Guardian on these and related subjects, enclosed with a letter to an individual believer on November 30, 1980 from the Universal House of Justice)*

Lesser Prophets: "Regarding your questions: We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'an, the Bible and our own Scriptures. For only these can we consider authentic Books."

(March 13, 1950, to an individual believer)

Asiatic Prophets: "Regarding your questions: The only reason there is not more mention of the Asiatic prophets is because their names seem to be lost in the mists of ancient history. Buddha is mentioned and Zoroaster in our scriptures--both non-Jewish prophets or non-semitic prophets. We are taught there always have been Manifestations of God, but we do not have any record of their names."

(October 4, 1950, to an individual believer)

Scriptures of Buddha and Krishna: "We cannot be sure of the authenticity of the scriptures of Buddha and Krishna, so we certainly cannot draw any conclusions about virgin births mentioned in them. There is no reference to this subject in our teachings, so the Guardian cannot pronounce an opinion.

"As our teachings do not state Zoroaster is the connecting link between the Euphrates and the Prophets in India, we cannot assert this.

"Abraham and Krishna are two separate individuals, with no connection that we know of.

"We know no more about the prophets mentioned in the Iqan than what Bahá'u'lláh states in that Book."

(November 25, 1950, to an individual believer)

Brahma and Krishna: "Your question concerning Brahma and Krishna: Such matters, as no reference occurs to them in the Teachings, are left for students of history and religion to resolve and clarify."

(April 14, 1941, to an individual believer)

Actual Dates of Prophets of Adamic Cycle Not Given: "There are no dates in our teachings regarding the actual dates of the Prophets of the Adamic Cycle, so we cannot give any. Tentatively we can accept what historians may consider accurate. Naturally the dates referring to Muhammad, the Bab and Bahá'u'lláh we

> *are sure of."*
>
> *(November 25, 1950, to an individual believer)*

Comments

November 25. On this date in 1950, Shoghi Effendi wrote "As our teachings do not state Zoroaster is the connecting link between the Euphrates and the Prophets in India, we cannot assert this."

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> *1696. Hinduism, Buddhism and Zoroastrianism (Following are some quotations taken from a compilation of extracts from letters written on behalf of the Guardian on these and related subjects, enclosed with a letter to an individual believer on November 30, 1980 from the Universal House of Justice)*

Lesser Prophets: "Regarding your questions: We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'an, the Bible and our own Scriptures. For only these can we consider authentic Books."

(March 13, 1950, to an individual believer)

Asiatic Prophets: "Regarding your questions: The only reason there is not more mention of the Asiatic prophets is because their names seem to be lost in the mists of ancient history. Buddha is mentioned and Zoroaster in our scriptures--both non-Jewish prophets or non-semitic prophets. We are taught there always have been Manifestations of God, but we do not have any record of their names."

(October 4, 1950, to an individual believer)

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Brahma and Krishna: "Your question concerning Brahma and Krishna: Such matters, as no reference occurs to them in the Teachings, are left for students of history and religion to resolve and clarify."

(April 14, 1941, to an individual believer)

Actual Dates of Prophets of Adamic Cycle Not Given: "There are no dates in our teachings regarding the actual dates of the Prophets of the Adamic Cycle, so we cannot give any. Tentatively we can accept what historians may consider accurate. Naturally the dates referring to Muhammad, the Bab and Bahá'u'lláh we

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Original file: 0610.html (position #27)

November 25. On this date in 1950, Shoghi Effendi wrote "We cannot be sure of the authenticity of the scriptures of Buddha and Krishna, so we certainly cannot draw any conclusions about virgin births mentioned in them. There is no reference to this subject in our teachings, so the Guardian cannot pronounce an opinion. As our teachings do not state Zoroaster is the connecting link between the Euphrates and the Prophets in India, we cannot assert this. Abraham and Krishna are two separate individuals, with no connection that we know of. We know no more about the prophets mentioned in the Iqan than what

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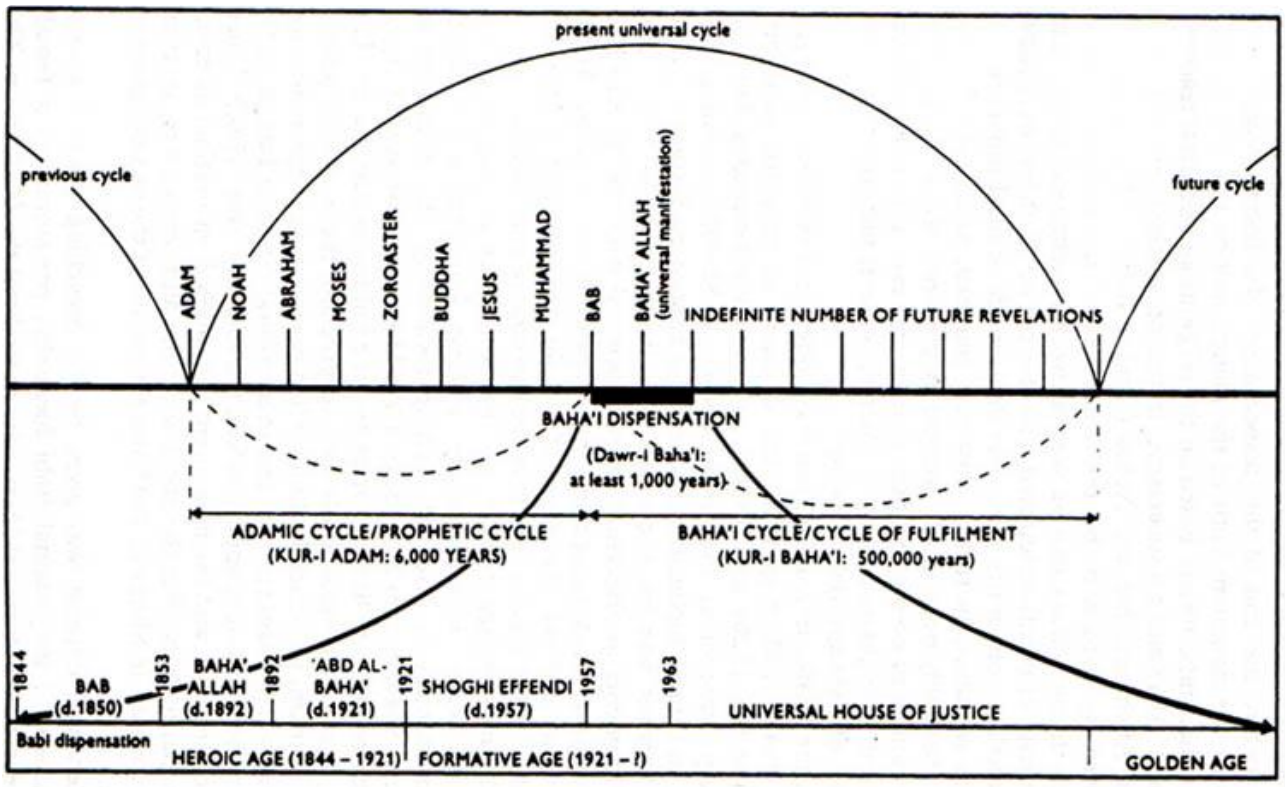


Figure 16.1 *The Baha'i view of history*

Comments

November 25. On this date in 1919, 'Abdu'l-Bahá talked about inheritance law, stating "The method of Bahá'u'lláh will be enforced and the House of Justice will not presume to change it...Every one has to write a will and affix a seal thereto and no one need know about the arrangement he has made."

Original file: 0609.html (position #26)

November 25. On this date in 1919, 'Abdu'l-Bahá talked about Bahá'í inheritance law, stating "The method of Bahá'u'lláh will be enforced and the House of Justice will not presume to change it...Every one has to write a will and affix a seal thereto and no one need know about the arrangement he has made."

THE INHERITANCE LAW

Luncheon 25 November 1919

At luncheon the Master was in a supremely humorous mood, joking repeatedly with Fugeta. Previously He had said that Fugeta was to return to Japan on a camel or an elephant, but today He decided to send him there in an aeroplane, smiling as He said: "When I ride in one, it will be a spiritual aeroplane."

Mr. Latimer asked whether in the distribution of inheritance the method of the Báb or that of Bahá'u'lláh would be enforced.

'Abdu'l-Bahá: "The method of Bahá'u'lláh will be enforced and the House of Justice will not presume to change it. The purpose of Bahá'u'lláh's arrangement is that man is not to be interfered with in the leaving of his property. Man may divide his wealth as he likes. Every one has to write a will and affix a seal thereto and no one need know about the arrangement he has made. After his death the will is opened and read and whatever he has decreed will be enforced. Man should have perfect freedom to decide as he wishes, in making his will. This is his own good pleasure. Man has a perfect right to do with his property as he sees fit and his wishes should be carried out.

"In case a person dies and leaves no will, then the law (method) of Bahá'u'lláh will be enforced. But man can bequeath all his property to one person. He is perfectly free to do as he wishes with his own property for he has been the one to acquire it."

Dr. Esslemont: "In case all the property is left to one person, is there any provision for that person to divide the legacy or give something to the House of Justice?"

'Abdu'l-Bahá: "No. It is his will and the property becomes his. He may give a part to the House of Justice or to orphans, etc. He is permitted to do just as he likes, and that should be enforced."

Mr. Latimer: "In the seven divisions of inheritance, teachers are mentioned, does this mean Bahá'í teachers or all teachers?"

'Abdu'l-Bahá: "It is not confined to Bahá'í teachers."

Then Dr. Esslemont asked a question about entailed estates in England, explaining in detail how some property is set aside for some purpose and then increases very much in value, but cannot be touched and that these entailed estates are handed down from one person to another intact, to the eldest son. 'Abdu'l-Bahá startled us all by answering this question, without waiting or giving Shoghi a chance to interpret one word of the question to Him. He

said: "In accordance with Bahá'u'lláh's Teachings, a Bahá'í can give all his property to his eldest son. He may do just as he likes. As long as it is his own property he may do as he wishes. One's property cannot be snatched by another. There is one difference, however; when a, Bahá'í leaves all to his eldest son, the eldest son in turn may break the line and divide as he wants to–according to Bahá'u'lláh's method, or as he wishes."

Dr. Esslemont said that England was suffering from this system which was called the "Rule of the Dead Hand."

'Abdu'l-Bahá: "A hard, fast rule will lead to chaos. People will say why should I work, I have enough, so I won't work, and so on. This is not just. It will enchain the person. It will restrict him. You must give him absolute freedom in disposing of his property for he is the one who has acquired it. What if he does not love his eldest son? What then?"

Mr. Latimer: "In America, the state imposes an inheritance tax on estates according to the amount left."

'Abdu'l-Bahá: "This is a political issue. It has nothing to do with a religious law. There is nothing to prevent the state from making an inheritance law. A Bahá'í does not interfere with it."

Comments

November 25. On this date in 1936, Shoghi Effendi wrote about the timing of anniversaries of the Declaration of the Bab and the Birthday of Abdu'l-Bahá.

Original file: 0608.html (position #25)

November 25. On this date in 1936, Shoghi Effendi wrote about the timing of anniversaries of the Declaration of the Bab and the Birthday of Abdu'l-Bahá.

> *1542. The Declaration of the Bab and the Birthday of Abdu'l-Bahá*
>
> *"...regarding the declaration of the Bab and the birthday of the Master: The Bab declared His Mission on the fourth day of the month of Jamadi I, two hours and eleven minutes after sunset, corresponding with the evening of May 22nd. But as the Bahá'í day begins after sunset, and not after midnight as in the West, the Bab's declaration is celebrated on the fifth day of Jamadi I, corresponding to the 23rd of May. Abdu'l-Bahá was born in the course of that same night, but the exact hour of His birth has not been ascertained."*
>
> *(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada, November 25, 1936)*

Comments

Baha'i History - November 25. On this date in 1909, Dr. Susan I. Moody, an early Chicago Bahá'í who studied medicine at the age of arrived in Tehran, where she would practiced medicine.

Original file: 0607.html (position #24)

November 25. On this date in 1909, Dr. Susan I. Moody, an early Chicago Bahá'í who studied medicine at the age of arrived in Tehran, where she would practiced medicine.

Comments

November 26. On this date in 2018, the UHJ wrote to commemorate "this season, from the Day of the Covenant to the commemoration of the Ascension of ‘Abdu’l-Bahá."

Original file: 0606.html (position #23)

November 26. On this date in 2018, the UHJ wrote to commemorate "this season, from the Day of the Covenant to the commemoration of the Ascension of 'Abdu’l-Bahá."

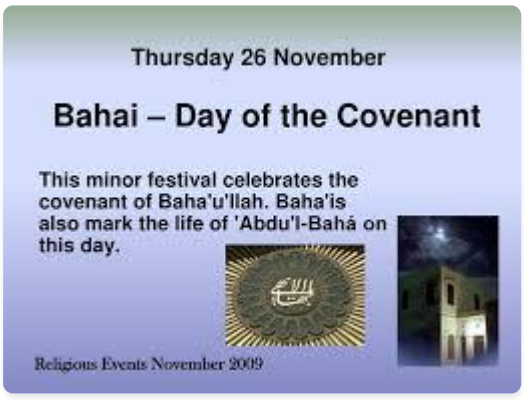
> *The Universal House of Justice*
>
> *26 November 2018*
>
> *To the Bahá’ís of the World*
>
> *Dearly loved Friends,*
>
> *In this season, from the Day of the Covenant to the commemoration of the Ascension of 'Abdu’l-Bahá, every Bahá’í heart is stirred by remembrance of Him Who is the Mystery of God, the Centre of Bahá'u'lláh’s impregnable Covenant, the Mainspring of the Oneness of Humanity, the embodiment of every Bahá’í ideal, the Most Mighty Branch of God whereunder all can find shelter. May His boundless love and tender solicitude give you reassurance and sustenance as you strive to fulfill the trust He bestowed upon you in His Testament and His Divine Plan. At*

night in that hallowed room in His home where He departed this life for reunion with His beloved Lord, we will testify to your fidelity to His call, evident in your tireless labors to create a refuge for humanity at this moment of increasing injustice and affliction.

Three brief years remain until the centenary of the Master's passing, when Bahá'ís the world over will gather and take account of the distance traversed over the first century of the Formative Age. May His loved ones, individually and collectively, little by little and day by day, increasingly embody His counsels: to be united in the Cause and firm in the Covenant; to avoid calumny and never speak ill of others; to see no strangers but regard all as members of one family; to set aside divergent theories and conflicting views and pursue a single purpose and common goal; to ensure that the love of Bahá'u'lláh has so mastered every organ, part, and limb as to leave no effect from the promptings of the human world; to arise with heart and soul and in one accord to teach the Cause; to march in serried lines, pressed together, each supporting the others; to cultivate good character, perseverance, strength, and determination; to know the value of this precious Faith, obey its teachings, walk in this road that is drawn straight, and show this way to the people.

That you may fulfill His highest expectations, we pray for each of you.

[signed: The Universal House of Justice]


Thursday 26 November
Bahai – Day of the Covenant
This minor festival celebrates the covenant of Baha'u'llah. Baha'is also mark the life of 'Abdu'l-Bahá on this day.
Religious Events November 2009

Comments

November 26. On this date in 1991, the UHJ wrote "On the occasion of the Day of the Covenant, amidst the dramatic events within and without the Faith which evince an accelerating momentum in the concluding months of the Six Year Plan..."

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> *The Universal House of Justice*
>
> *26 November 1991*
>
> *To the Followers of Bahá'u'lláh throughout the World*

Dear Bahá'í Friends,

On the occasion of the Day of the Covenant, amidst the dramatic events within and without the Faith which evince an accelerating momentum in the concluding months of the Six Year Plan, and less than half a year from the beginning of the long-anticipated Holy Year, we rejoice in conveying this triple announcement to the entire Bahá'í world.

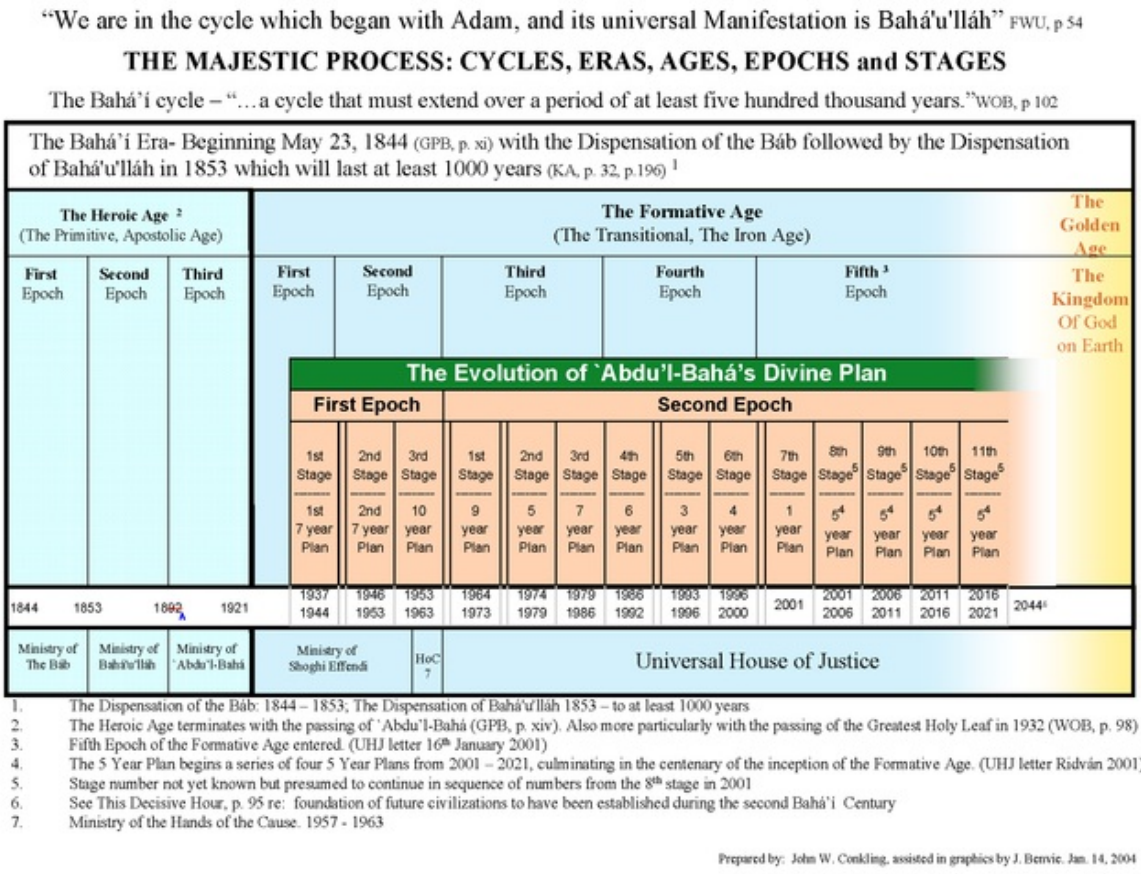
Seven new National Spiritual Assemblies will be formed at Riḍván 1992: Angola in Africa; Greenland in the Americas; and Albania, the Baltic States, Bulgaria, Hungary and Poland in Europe. The emergence of the latter five will set a befitting seal on the victorious supplementary Two Year Plan launched at Riḍván 1990. In addition, the National Spiritual Assembly of the Congo Republic, after a lapse of more than a decade due to political conditions, will be reestablished.

The Office of Ḥuqúqu'lláh has been established in the Holy Land under the direction of the Chief Trustee of Ḥuqúqu'lláh, the Hand of the Cause of God 'Alí-Muḥammad Varqá, in anticipation of the worldwide application of the Law of Ḥuqúqu'lláh next Riḍván. Concurrent with this development are the steps being taken by Dr. Varqá to organize regional and national Boards of Trustees of Ḥuqúqu'lláh, following the example of the Board already functioning in the United States.

At Riḍván 1993, immediately following the Holy Year and during a period which will witness the holding of the Seventh Bahá'í International Convention at the World Center, a Three Year Plan will be launched. The national goals of this global Plan will be set through consultations between the Continental Counselors and National Spiritual Assemblies. The unusual character and rapidity of developments both inside and outside the Faith signify the necessity for a short, flexible plan attuned to the dynamic nature of the times.

This momentous announcement, coinciding significantly with the opening of a new term for members of the Auxiliary Boards on all continents, is indicative of the fresh flood of divine confirmations pouring upon the current efforts of the Community of the Most Great Name in all parts of the planet. The coincidence demonstrates anew the existence of tremendous challenges and opportunities which must be met, and it calls attention to the vital role to be played by these distinguished servants of the Faith in aiding the believers everywhere to attain further heights in the unfolding glory of our great Cause.

> *We are moved to appeal to the followers of Bahá'u'lláh in every land, at this critical moment in the destiny of the Cause and of humankind, to make a supreme effort to gather the as yet unharvested victories in the fast-fleeting days remaining to the* ***Six Year Plan****. Let them do this that they may enter, with a fit sense of triumph, the impending* ***Holy Year****—a period charged with untold significance and pregnant with possibilities for major advances of the Faith of Bahá'u'lláh, possibilities which can only faintly be imagined as the Centenary of His Ascension draws closer.*
>
> *Our ardent hopes for you all are intermingled with our supplications at the Holy Threshold that the Blessed Beauty may, to an unprecedented degree, rain down upon His loved ones His invigorating, victory-inducing confirmations.*
>
> *With loving Bahá'í greetings,*
>
> *[signed: The Universal House of Justice]*


"We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh" FWU, p 54
THE MAJESTIC PROCESS: CYCLES, ERAS, AGES, EPOCHS and STAGES
The Bahá'í cycle – "…a cycle that must extend over a period of at least five hundred thousand years." WOB, p 102
The Bahá'í Era- Beginning May 23, 1844 (GPB, p. xi) with the Dispensation of the Báb followed by the Dispensation of Bahá'u'lláh in 1853 which will last at least 1000 years (KA, p. 32, p.196) 1
The Heroic Age 2 (The Primitive, Apostolic Age)
The Formative Age (The Transitional, The Iron Age)
The Golden Age
First Epoch
Second Epoch
Third Epoch
First Epoch
Second Epoch
Third Epoch
Fourth Epoch
Fifth 3 Epoch
The Kingdom Of God on Earth
The Evolution of `Abdu'l-Bahá's Divine Plan
First Epoch
Second Epoch
1st Stage
2nd Stage
3rd Stage
1st Stage
2nd Stage
3rd Stage
4th Stage
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6th Stage
7th Stage
8th Stage5
9th Stage5
10th Stage5
11th Stage5
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Ministry of The Báb
Ministry of Bahá'u'lláh
Ministry of 'Abdu'l-Bahá
Ministry of Shoghi Effendi
HoC 7
Universal House of Justice
1. The Dispensation of the Báb: 1844 – 1853; The Dispensation of Bahá'u'lláh 1853 – to at least 1000 years
2. The Heroic Age terminates with the passing of 'Abdu'l-Bahá (GPB, p. xiv). Also more particularly with the passing of the Greatest Holy Leaf in 1932 (WOB, p. 98)
3. Fifth Epoch of the Formative Age entered. (UHJ letter 16th January 2001)
4. The 5 Year Plan begins a series of four 5 Year Plans from 2001 – 2021, culminating in the centenary of the inception of the Formative Age. (UHJ letter Ridván 2001)
5. Stage number not yet known but presumed to continue in sequence of numbers from the 8th stage in 2001
6. See This Decisive Hour, p. 95 re: foundation of future civilizations to have been established during the second Bahá'í Century
7. Ministry of the Hands of the Cause. 1957 - 1963
Prepared by: John W. Conkling, assisted in graphics by J. Bernie. Jan. 14, 2004

Comments

November 26. On this date in 1972, the Universal House of Justice adopted its Constitution, an event which was announced with a cable sent to the United States Bahá'í News for publication.

Original file: 0604.html (position #21)

November 26. On this date in 1972, the Universal House of Justice adopted its Constitution, an event which was announced with a cable sent to the United States Bahá'í News for publication.

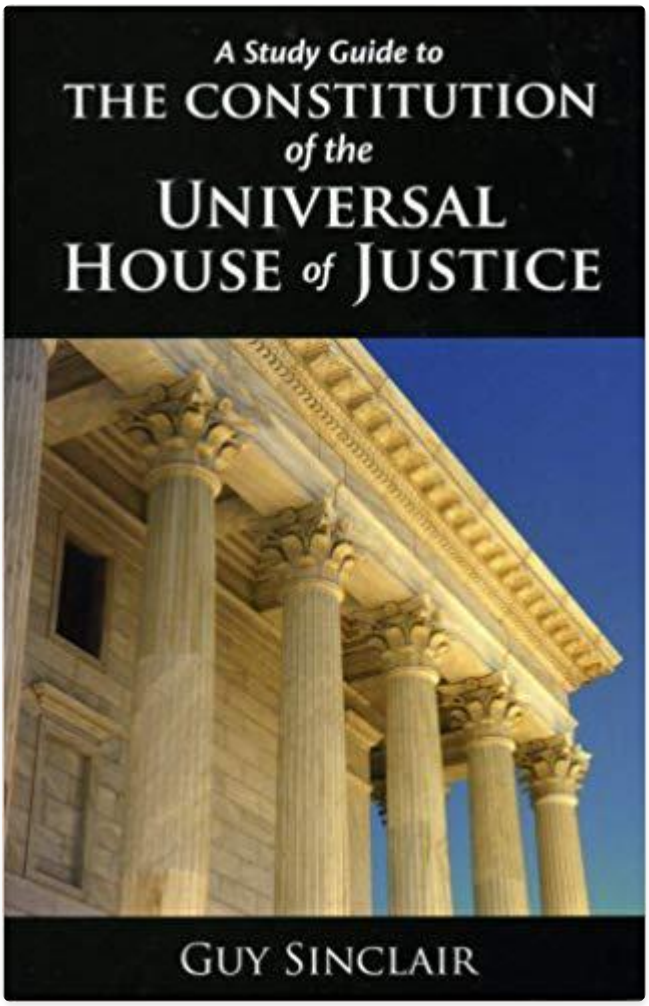
> *The Universal House of Justice*
>
> *26 November 1972*
>
> *To all National Spiritual Assemblies*
>
> *Dear Bahá'í Friends,*
>
> *The following cable has just been sent to the United States Bahá'í News for publication.*

> *WITH GRATEFUL JOYOUS HEARTS ANNOUNCE ENTIRE BAHÁ'Í WORLD ADOPTION PROFOUNDLY SIGNIFICANT STEP IN UNFOLDMENT MISSION SUPREME ORGAN BAHÁ'Í WORLD COMMONWEALTH THROUGH FORMULATION* CONSTITUTION UNIVERSAL HOUSE JUSTICE. *AFTER OFFERING HUMBLE PRAYERS GRATITUDE ON DAY COVENANT AT THREE SACRED THRESHOLDS BAHJÍ HAIFA MEMBERS GATHERED COUNCIL CHAMBER PRECINCTS HOUSE BLESSED MASTER APPENDED THEIR SIGNATURES FIXED SEAL ON* INSTRUMENT *ENVISAGED WRITINGS BELOVED GUARDIAN HAILED BY HIM AS MOST GREAT LAW FAITH BAHÁ'U'LLÁH. FULLY ASSURED MEASURE JUST TAKEN WILL FURTHER REINFORCE TIES BINDING WORLD CENTER TO NATIONAL LOCAL COMMUNITIES THROUGHOUT WORLD RELEASE FRESH ENERGIES INCREASE ENTHUSIASM CONFIDENCE VALIANT WORKERS HIS DIVINE VINEYARD LABORING ASSIDUOUSLY BRING MANKIND UNDER SHELTER HIS ALL-GLORIOUS COVENANT.*

Please share this joyous news with the friends. It is anticipated that the Constitution *will be published at Riḍván.*

With loving Bahá'í greetings,

[signed: The Universal House of Justice]


A Study Guide to
THE CONSTITUTION
of the
UNIVERSAL
HOUSE of JUSTICE
GUY SINCLAIR

Comments

November 26. On this date in 2006, the UHJ wrote Kalima´t Press that "you have for many years pursued an ideological agenda which is at variance with the spirit and interests of the Baha´´i´ Faith."

Original file: 0603.html (position #20)

November 26. On this date in 2006, the UHJ wrote Kalima´t Press that "you have for many years pursued an ideological agenda which is at variance with the spirit and interests of the Baha´´i´ Faith."

Letter from the Universal House of Justice to Kalimat, 2006

> *26 November 2006*
>
> *Dear Baha´´i´ Friend,*
>
> *Your email letter dated 5 September 2006 has reached the Universal House of Justice, which has asked us to reply as follows. The letter indicates that you have written out of a desire to resolve the difficulty for Kalima´t Press arising from the recent decision of your National Spiritual Assembly that Baha´´i´ agencies in the United States are no longer to distribute books published or handled by the*

company. Your stated purpose for writing is to find a way "to restore good relations" with national communities whose National Assemblies have taken a similar decision.

The House of Justice sees that at the core of the National Assembly's action is its concern that ***you have for many years pursued an ideological agenda which is at variance with the spirit and interests of the Baha´i´ Faith;*** *and Kalima´t Press has been used as an instrument in its promotion. Baha´i´ institutions have attempted in various ways to apprise you of this concern, but to no avail. The House of Justice understands that the National Assembly felt there was no choice but to opt for the action it took. It has not imposed administrative sanctions on you.*

You are well aware that it has not banned books. Baha´i´s are, of course, free, as are their fellow citizens, to acquire books as they wish from sources available to them within or outside the Baha´i´ community. Nor is the question of prepublication review at issue here. The Assembly has simply concluded that, as agencies in its jurisdiction are under no obligation to distribute books other than those published by Baha´i´ institutions, ***it is inappropriate that they should be the retailers of material from Kalima´t Press and thus aid your agenda.*** *The House of Justice finds that the National Assembly is justified in reaching this conclusion and upholds its decision in the matter.*

In our letter of 3 August 1999 addressed to you on behalf of the House of Justice, ***relevant issues were discussed lovingly, openly and amply, but you have until now disregarded the counsel it conveyed; and you have done so even when you were subsequently reminded of the importance of the letter's contents.*** *You are urged once again to consider the advice you have already received.*

You may be assured that the House of Justice will supplicate on your behalf at the Holy Threshold.

With loving Baha´i´ greetings,

Department of the Secretariat

cc: National Assembly of the United States

Comments

November 26. On this date in 'Alí-Akbar Furútan died in Haifa. A Hand of the Cause of God and one of the nine Custodians, Furútan was instrumental in censoring and silencing alternative voices within the Administrative Order, such as the academic works of (devout Bahá’í scholar) Jinab-i Fadil.

Original file: 0602.html (position #19)

November 26. On this date in 'Alí-Akbar Furútan died in Haifa. 'Alí-Akbar Furútan was elected to the National Spiritual Assembly of Iran in 1934, serving as its secretary until 1957. In December 1951 he was appointed a Hand of the Cause of God by Shoghi Effendi. From 1959 to 1963 he served as one of the nine Custodians at the Bahá'í World Centre in Haifa, Israel. Furútan was instrumental in censoring and silencing alternative voices within the Bahá'í Administrative Order, such as the academic works of (devout Bahá’í scholar) Jinab-i Fadil.

'Alí-Akbar Furútan's daughter, Írán Furútan, married Rahmatu'llah Muhájir, a prominent fourth generation Bahá'í, in 1954. The newlyweds pioneered to the Mentawai Islands for which they were named Knights of Bahá'u'lláh by Shoghi Effendi in 1954. In 1958, Rahmatu'lláh Muhájir was appointed a Hand of the Cause of God by Shoghi Effendi. He died of a heart attack at the age of 56 in Ecuador.

The 25th anniversary of Rahmatu'lláh Muhájir's death was marked in Ecuador by a Growth and Victories conference and graveside ceremony, including a talk by his daughter, Gisu. His daughter Gisu Mohadjer Cook works at the World Bank in Washington, D.C., and lives in Potomac, Maryland. In 2012 she and her husband purchased the historic Dublin Inn in Dublin, New Hampshire where 'Abdu'l-Bahá stayed for three weeks in 1912, and donated it to the national Baha'i community. Rahmatu'lláh Muhájir's other daughter, Shabnam Rahnema, works as an attorney in London.

On November 27, 2003, the Universal House of Justice announced 'Alí-Akbar Furútan's death to the Bahá'í world

> *To the Bahá'ís of the World*
>
> *With profound feelings of loss, we announce the passing, yesterday evening, on the Day of the Covenant, of the dearly loved Hand of the Cause of God 'Ali Akbar Furutan. Having addressed the assembled pilgrims as was his practice, he paused to exchange a few words with some of the Russian-speaking friends; then, as he was leaving the room, his heart failed. He had fulfilled his longing to serve the Cause to his last breath.*
>
> *Born in Sabzivar, Iran, on 29 April 1905, 'Ali Akbar Furutan moved with his family to 'Ishqabad in what was then Russian Turkestan, and, through his years of school and university, he took an active part in the work of the Bahá'í communities of 'Ishqabad, Baku, Moscow and other parts of Russia. In 1930 he was expelled from the Soviet Union for his involvement in Bahá'í activities and, from that time on, played an ever more significant role in the work and administration of the Iranian Bahá'í community. In December 1951 he was among the first to be appointed by Shoghi Effendi as Hands of the Cause of God. Following the passing of the Guardian, he was one of the nine Hands of the Cause selected, at their first Conclave, to serve as Custodians in the Holy Land. For the remaining forty-six years of his life he laboured strenuously at the World Centre, undertaking journeys*

throughout the world, assisting, advising and enthusing the friends and their national and local institutions. These journeys culminated in 1990 and 1991 with visits to the newly re-emerging Bahá'í communities of the countries of the Soviet Union.

'Ali Akbar Furutan's single-minded devotion to the Faith and its Guardian, the vital role he played in the establishment of the Administrative Order in Iran, his contribution to the spiritual and material education of children, his services as a Hand of the Cause of God, and his unswerving support of the Universal House of Justice together constitute an imperishable record of service in the annals of the Cause. His penetrating mind, his loving concern and his sparkling humour are ineffaceable memories in the hearts of the thousands of believers with whom he spoke.

While praying in the Holy Shrines for the progress of 'Ali Akbar Furutan's illumined soul in the Abha Kingdom, we supplicate Bahá'u'lláh to bless likewise the fruition of the seeds he sowed in this world.

We extend our loving sympathy to his daughters, Iran Muhajir and Parvin Furutan, to his granddaughters and to all other members of his family.

We advise friends in all lands to commemorate his passing and to hold memorial services in his honour in all Mashriqu'l-Adhkars.

The Universal House of Justice

Comments

November 27. On this date in 1929, Shoghi Effendi stated regarding the UHJ "Then will the visible sovereignty of the Most Great Name shake the foundations of the countries and nations of the world, strike fear and remorse in the hearts of some of the traditional ecclesiastical divines..."

Original file: 0601.html (position #18)

November 27. On this date in 1929, Shoghi Effendi addressed a letter to the Bahá'ís of Persia, regarding the establishment of the Universal House of Justice noting "Then will the visible sovereignty of the Most Great Name shake the foundations of the countries and nations of the world, strike fear and remorse in the hearts of some of the traditional ecclesiastical divines..."

The National Spiritual Assemblies, like unto pillars, will be gradually and firmly established in every country on the strong and fortified foundations of the Local Assemblies. On these pillars, the mighty edifice, ***the Universal House of Justice, will be erected, raising high its noble frame above the world of existence. The unity of the followers of Bahá'u'lláh will thus be realized and fulfilled from one end of the earth to the other. The explicit ordinances of His Most Holy Book will be promulgated, applied and carried out most befittingly in the world of creation, and the living waters of everlasting life will stream forth from that fountain-head of God's World Order upon all the warring nations and peoples of the world, to wash away the evils and iniquities of the realm of dust, heal man's age-old ills and ailments. Then will the visible sovereignty of the Most Great Name shake the foundations of the countries and nations of the world, strike fear and remorse in the hearts of some of the traditional ecclesiastical divines of various creeds and nations, and cause others to become frustrated, disturbed, vanquished and obliterated....***

In these days the things that are regarded as the most imperative of all and upon which will depend the development of the Cause of God, the enhancement of its position and prestige and the promulgation of the laws of His Faith, are but two momentous tasks: first, to expedite preparations for the formation of the divinely ordained, the Supreme House of Justice; second, to complete the construction of the Temple in the United States.

(In a letter written by Shoghi Effendi, 27 November 1929 to the Bahá'ís of Persia, translated from the Persian)

Comments

November 27. On this date in 1989, Robert Quigley died in Beverly Hills. He served on the NSAs of South Africa and of the U.S. and as an Auxiliary Board member for Africa. He collaborated with William Sears to produce audio-visual material, books, plays, and films related to the Bahá'í Faith.

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Robert Quigley was born into a Roman Catholic family on March 13, 1912. He was introduced to the Bahá'í Faith by Philip Sprague in New York when he was 19 and was

elected to the Local Spiritual Assembly of New York when he was 21. In 1941 he married Keith Gettinger who he introduced to the Faith and they had three children. He enlisted in the US Navy in a non-combat role during WWII and served for three and a half years. He and Keith founded a television production company after he was discharged from the Navy. Robert wrote for the television programs College of Musical Knowledge in 1950 and Star of the Family in 1952. He also wrote for comedian and pianist Victor Borge.

In May 1956 Robert and his wife went on pilgrimage to the Holy Land where he met Shoghi Effendi. A photograph of Robert and Keith in Haifa was published in the Westport Town Crier & Herald in June 1956. He decided to pioneer to South Africa while in the Holy Land to join his friends William and Marguerite Sears. In July 1956 a program on the Faith that Robert had written with William Sears was broadcast on WTTV, a non-commercial television station in Chicago. It included footage of the 1953 Dedication of the US House of Worship and footage of Robert interviewing Horace Holley.

Robert arrived in Africa in early 1957, and was joined by his family shortly afterwards. He visited Zululand with William Sears and two African Bahá'ís to visit an isolated pioneer shortly after arriving in Africa. Sears wrote the following regarding the trip:

> *"In order that we should not lose any teaching time, we took two of the African believers with us. In this way we had three hours of teaching on the way over, and three on the way back. Mr. Quigley rented the car and drove, and I sat and taught the boys. It was a thrilling trip for all of us, Mr. Quigley joining in on the teaching whenever he didn't have to duck a giant hole in the appalling roads."*

The Quigleys lived in Johannesburg for four years with Robert serving on the National Spiritual Assembly of South Africa and Auxiliary Board of Africa during their time there.

Robert resumed his career in television production after returning to the US in 1960 founding a production company with Merrill Heatter, Heatter-Quigley Productions, and they began developing game shows, most of which only ran for a short time. They were among the first to work on game shows after the 1950s rigged game show scandals, with Video Village being the first game show bought by CBS since the scandals.

Robert was elected to the National Spiritual Assembly of the United States as vice-chairman in 1963 and served on the body until 1968. In September 1963 he chaired a Baltimore World Peace Day Program. In February 1964 he gave a talk on the Faith in

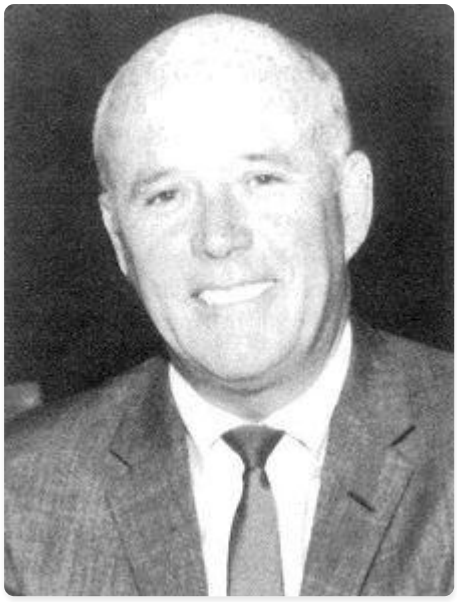
Africa attended by 200 Bahá'ís in Chicago, and in June 1964 he chaired a Race Amity Day observance in California. In 1965 he spoke on the impact of the Faith in Africa at a public talk in Evanston, Illinois. In June 1965 he taught at a Geyserville Youth Training Session and in September 1965 Robert and Keith hosted a Youth Victory Day celebration at their home in Beverly Hills. As of 1966 Robert was serving as Chairman of the Local Spiritual Assembly of Beverly Hills.

In 1965 Robert created the game show Hollywood Squares with Merrill Heatter. It was passed on by CBS, but picked up by NBC, and Heatter and Quigley served as its executive producers from 1966 to 1980. In 1969 they produced a children's version of the program called Storybook Squares. They were nominated for the Primetime Emmy Award for Outstanding Achievement in Daytime Programming for the program in 1969, 1972, and 1973, and for the Daytime Emmy Award for Outstanding Game Show in 1974. They were awarded the Daytime Emmy Award for Outstanding Game or Audience Participation Show for Hollywood Squares in 1975, 1978, 1979 and 1980, and were nominated for it in 1976, 1977, and 1981.

In 1968 Quigley and Heatter collaborated with Hanna and Barbera, planning to incorporate animated segments into a game show, the idea was abandoned but Quigley and Heatter received a production credit on Wacky Races which came from the idea. They continued to develop new game shows throughout the 1970's in addition to producing Hollywood Squares, the most notable of which were Gambit and High Rollers, game shows based on blackjack and dice rolling respectively. Robert retired in 1981.

Robert died on November 27, 1989 and was buried in Inglewood Cemetery, California, near the grave of Thornton Chase. The Universal House of Justice cabled the following after his death:

> *DEEPLY SADDENED PASSING DEARLY LOVED ROBERT QUIGLEY. PROFOUNDLY GRATEFUL HIS LONG YEARS CONSTANT DEVOTION CAUSE BAHA'U'LLAH DISTINGUISHED BY HIS OUTSTANDING, SACRIFICIAL SERVICES AS PIONEER AFRICA TOGETHER WITH HAND OF THE CAUSE WILLIAM SEARS AND HIS MEMBERSHIP NATIONAL SPIRITUAL ASSEMBLY UNITED STATES. HUMOR WITH WHICH HE ENCOURAGED SERVICE AND LIGHTENED BURDENS OTHERS WARMLY REMEMBERED. ARDENTLY PRAYING PROGRESS*



Comments

November 27. On this date in 2005, William Hatcher died. A mathematician, philosopher, educator, he served on the NSAs of Canada, Switzerland, and Russia, and was Chair of Department of Ethics at the now-defunct Landegg International University.

Original file: 0599.html (position #16)

November 27. On this date in 2005, William Hatcher died. A mathematician, philosopher, educator, he served on the NSAs of Canada, Switzerland, and Russia, and was Chair of Department of Ethics at the now-defunct Landegg International University. His attempts to prove God's existence largely mirrors the works of medieval Islamic scholars, such as Ibn Sina's formal argument known as the Proof of the Truthful.

Comments

November 28. On this date in 1921, 'Abdu'l-Bahá died in Acre, Palestine. Although in the "Kitáb-i-'Ahd" Bahá'u'lláh designates 'Abdu'l-Bahá's brother Mírzá Muhammad 'Alí as 'Abdu'l-Bahá's successor, in his "Will," 'Abdu'l-Bahá reprimands his brother as "The Center of Sedition, the Prime Mover ..."

Original file: 0598.html (position #15)

November 28. On this date in 1921, 'Abdu'l-Bahá died in Acre, Palestine. Although in the *Kitáb-i-'Ahd* Bahá'u'lláh designates 'Abdu'l-Bahá's brother Mírzá Muhammad 'Alí as 'Abdu'l-Bahá's successor, in his *Will* 'Abdu'l-Bahá reprimands his brother as "The Center of Sedition, the Prime Mover of mischief" and establishes the institution of the Guardianship, appointing Shoghi Effendi to this newly-created office.

Although in the *Kitáb-i-'Ahd* Bahá'u'lláh designates 'Abdu'l-Bahá's brother Mírzá

Muhammad 'Alí as 'Abdu'l-Bahá's successor in his *Will,* 'Abdu'l-Bahá reprimands his brother as "The Center of Sedition, the Prime Mover of mischief" and establishes the institution of the Guardianship, appointing Shoghi Effendi to this newly-created office.

At the time of 'Abdu'l-Bahá's death in Acre on November 28, 1921, Shoghi Effendi was a twenty-four-year-old student enrolled at Balliol College, Oxford. Upon reading the telegram announcing 'Abdu'l-Bahá's death, in the home of Wellesley Tudor Pole who was Secretary of the London Local Spiritual Assembly, Shoghi Effendi passed out. After spending a few days with John Esslemont, Shoghi Effendi left England on December 16, 1921, accompanied by Lady Blomfield, and arrived in Haifa on December 29.'Abdu'l-Bahá's Will and Testament, addressed to Shoghi Effendi, was read a few days after Shoghi Effendi's arrival in Haifa. *The Passing of 'Abdu'l-Bahá and its Immediate Consequences*

While the Guardianship was to be a perpetual institution of the Administrative Order, it ceased to exist after the death of Shoghi Effendi because he died having violated Bahá'u'lláh's command in the Kitáb-i-Aqdas that "Unto everyone hath been enjoined the writing of a will." Having no children of his own and having declared every living male descendant of Bahá'u'lláh a Covenant-breaker, Shoghi Effendi left no eligible candidates for the office of Guardian, posing a serious problem given his assertion that "In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through first the Master, and then the Guardians." He had furthermore stated in *The World Order of Bahá'u'lláh* that...

> *Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.*

So fundamental was the office of the Guardianship, that Bahá'í literature was significantly

altered subsequent to Shoghi Effendi's death, with the notable removal of references to "The First Guardian of the Bahá'í Faith," the "first and present Guardian," and "the lineage of succeeding Guardians." In some cases, references to the Guardian have been replaced or amended with "the Universal House of Justice" and in other instances references to the duties of the Guardian that were in the present tense have been changed to the past tense, indicating that the Guardianship has ceased.

From 'Abdu'l-Bahá's *Will and Testament*...

> *O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another* branch *to succeed him."*

Comments

November 28. On this date in 1931, Shoghi Effendi wrote a letter titled "The Goal of a New World Order" later included in the compilation "World Order of Bahá'u'lláh". This letter includes "A World Super-State," "The Signs of Impending Chaos," "The Fire of Ordeal," and "The Mouthpiece of God."

Original file: 0597.html (position #14)

November 28. On this date in 1931, Shoghi Effendi wrote a letter titled "The Goal of a New World Order", commemorating the first decade since the death of 'Abdu'l-Bahá, later included in the compilation *World Order of Bahá'u'lláh*. Subsections of this letter include "A World Super-State," "The Signs of Impending Chaos," "The Fire of Ordeal," and "The Mouthpiece of God."

On March 11, 1936, Shoghi Effendi wrote a letter later published as *The Unfolding of*

World Civilization, a document included in the book titled *World Order of Bahá'u'lláh*

Within the *The Unfolding of World Civilization* are sections, such as one entitled *Collapse of Islam*, in which Shoghi Effendi summarizes late Ottoman and early Turkish Republican history in these terms...

> *The murder of that arrogant despot in the year 1876; the Russo-Turkish conflict that soon followed in its wake; the wars of liberation which succeeded it; the rise of the Young Turk movement; the Turkish Revolution of 1909 that precipitated the downfall of 'Abdu'l-Ḥamíd; the Balkan wars with their calamitous consequences;* ***the liberation of Palestine*** *enshrining within its bosom the cities of 'Akká and Haifa, the world center of an emancipated Faith;* ***the further dismemberment decreed by the Treaty of Versailles****; the abolition of the Sultanate and the downfall of the House of Uthmán; the extinction of the Caliphate; the disestablishment of the State Religion; the annulment of the Sharí'ah Law and the promulgation of a universal Civil Code; the suppression of various orders, beliefs, traditions and ceremonials believed to be inextricably interwoven with the fabric of the Muslim Faith—these followed with an ease and swiftness that no man had dared envisage. In these devastating blows, administered by friend and foe alike, by Christian nations and professing Muslims,* ***every follower of the persecuted Faith of Bahá'u'lláh recognized evidences of the directing Hand of the departed Founder of his religion, Who, from the invisible Realm, was unloosing a flood of well-deserved calamities upon a rebellious religion and nation.*** *World Order of Bahá'u'lláh, page 175*

Three thoughts from this passage:

1) Shoghi Effendi considers the British seizure of Palestine a "liberation." By the time *World Order of Bahá'u'lláh* was published in 1938, the British had permitted the immigration of hundreds of thousands of Jewish settlers to Palestine, and in 1937 the Peel Commission proposed a partition of Palestine into Jewish and Arab sectors. The proposal was rejected by both the Arab and Jewish leadership. It is not mere conspiratorial inklings that lead detractors to consider the Bahá'í Faith to have ties to Zionism or British and Russian Imperialism.

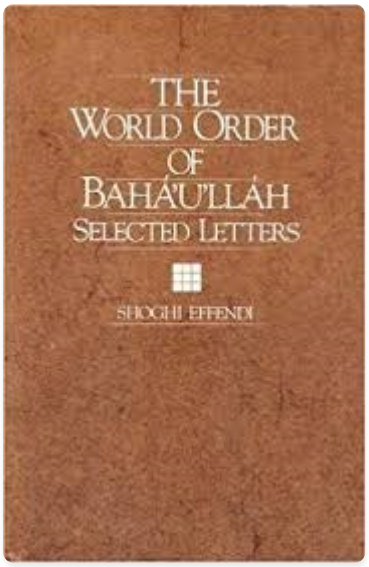
2) Shoghi Effendi refers to "the further dismemberment decreed by the Treaty of

Versailles" of the Ottoman Empire. The Treaty of Versailles was signed between Germany and some of the Allied nations, and it did not pertain to the Ottoman Empire. The Ottoman Empire would cease hostilities with Allies through the Armistice of Mudros, and Treaty of Sevres that was signed at the end of World War I was never ratified by the Ottoman Parliament in Istanbul. The nascent Republic of Turkey would later sign the Treaty of Lausanne with the Allies.

3) Shoghi Effendi describes the suffering of Ottoman subjects in World War I to have been "well-deserved calamities" unloosed by the "directing Hand" of Bahá'u'lláh. One wonders how anyone can equate Bahá'u'lláh's exile, where he was still allowed to lead his religious community and publicly declare himself *Him whom God shall make manifest*, with the suffering of World War I

In the following section, *Deterioration of Christian Institutions*, Shoghi Effendi similarly targets Christianity...

> *Time alone can reveal the nature of the rôle which the institutions directly associated with the Christian Faith are destined to assume in this, the* ***Formative Period*** *of the* ***Bahá'í Era****, this dark age of transition through which humanity as a whole is passing. Such events as have already transpired, however, are of such a nature as can indicate the direction in which these institutions are moving. We can, in some degree, appraise the probable effect which the forces operating both within the Bahá'í Faith and outside it will exert upon them.*



Comments

A35821363: In the section titledCommunity of the Most Great Name, Shoghi Effendi lauds the Bahá'ís...Conscious of their high calling, confident in the society-building power which their Faith possesses, they press forward, undeterred and undismayed, in their efforts to fashion and perfect the necessary instruments wherein the embryonicWorld Order of Bahá'u'lláhcan mature and develop. It is this building process, slow and unobtrusive, to which the life of the world-wide Bahá'í Community is wholly consecrated, thatconstitutes the one hope of a stricken society.For this process is actuated by the generating influence of God's changeless Purpose, and is evolving within the framework of theAdministrative Order of His Faith.In a world the structure of whose political and social institutions is impaired, whose vision is befogged, whose conscience is bewildered, whose religious systems have become anemic and lost their virtue,this healing Agency, this leavening Power, this cementing Force, intensely alive and all-pervasive, has been taking shape, is crystallizing into institutions, is mobilizing its forces, and is preparing for the spiritual conquest and the complete redemption of mankind.Though the society which incarnates its ideals be small, and its direct and tangible benefits as yet inconsiderable, yet the potentialities with which it has been endowed, and through which it is destined to regenerate the individual and rebuild a broken world, are incalculable.Shoghi Effendi continues inDivine Retribution...Ominous indeed is the voice of Bahá'u'lláh that rings through these prophetic words: "O ye peoples of the world! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight." And again: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!"He concludes withWorld Unity the Goal...A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving....What more fitting conclusion to this theme than these words of Bahá'u'lláh, written in anticipation of the golden age of His Faith—the age in which the face of the earth, from pole to pole, will mirror the ineffable splendors of the Abhá Paradise? "This is the Day

whereon naught can be seen except the splendors of the Light that shineth from the face of thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have then called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days. This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne!' The realm of glory exclaimeth: 'Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His name that hath been promised unto all things, whether of the past or of the future.'"Shoghi.Haifa, Palestine,March 11, 1936.https://www.bahai.org/library/authoritative-texts/shoghi-effendi/world-order-bahaullah/4#827878978

November 28. On this date in 1882, shortly after the passing of Khadíjih Bagum, Bahá'u'lláh revealed a Tablet addressed to Núri'd-Dín.

Original file: 0596.html (position #13)

From "The Afnán Family: Some Biographical Notes" by Ahang Rabbani...

> *A Tablet was revealed shortly after the passing of Khadíjih Bagum.[21] It is dated 17 Muharram AH 1300 (28 November 1882) and is addressed to Núri'd-Dín.[22] It indicates that while Khadíjih Bagum was sending her final letter to Bahá'u'lláh, the Supreme Pen was in spiritual commune with her and was responding to her message:*
>
> > *...I beseech Thee, O Possessor of all names and Creator of the heavens, to ordain for Thy Afnán[23] that which will protect him from all else besides Thee, and to bestow upon him a measure of Thy patience and to enable him to attain that which is worthy of Thy Days. Thou art the All-mighty, the All-knowing, the All-informed.*
> >
> > *Even though the calamitous news of her passing hath set every limb and organ aflame, yet these days are the Days of the Manifestation, and patience must be observed in all situations. This hath been revealed by the One Who is to be obeyed. May the Almighty God adorn all with the robe of His patience. He is sufficient unto all creation.*

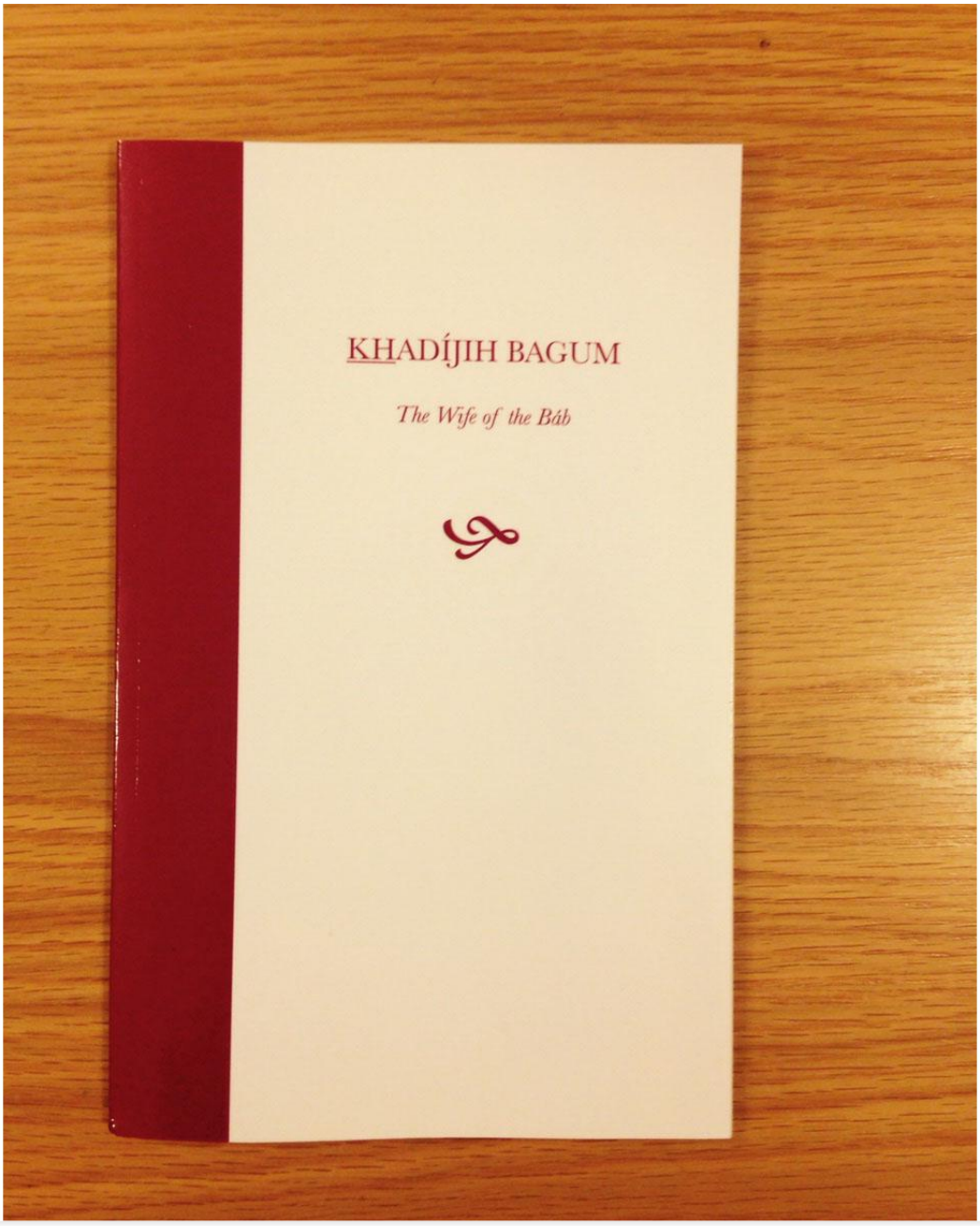
> *Praise be to God! Several months ago, a special Tablet was revealed from the heaven of the divine will in honor of the exalted leaf, the most esteemed lady and the most melodious song.[24] This servant [Mírzá Áqá Ján] was lost in thought over what was revealed, yet asked no questions because of His manifest might and sovereignty. A while ago, instructions were issued for a clean copy of that sacred and most holy Tablet to be prepared and sent. Now, considering the content of her letter, it hath become clear that at the same time as she was writing her letter, a response was being revealed from the heaven of divine favor.*

[21] For details of the events leading up to the passing of Khadíjih Bagum, see chapter 9.

[22] Bahá'u'lláh, Núri'd-Din Collection, pp. 72–73.

[23] Presumably, a reference to Núri'd-Dín.

[24] A reference to Khadíjih Bagum.



Comments

November 29. On this date in 1947, U.N. General Assembly adopted the Partition Plan for Palestine. It is worth reflecting on the multiple instances during which Bahá'ís had advocated for Zionism and the establishment of the State of Israel in historic Palestine.

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On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá had hosted Baron Edmond James de Rothschild, a member of the Rothschild banking family who was a leading advocate and financier of the Zionist movement, during one of his early trips to Palestine.

On September 8, 1919, subsequent tothe British occupation of Palestine, at a time when tens of thousands of Jewish settlers were arriving under the auspices of the Palestine

Jewish Colonization Association, an article in the "Star of the West" quoted 'Abdu'l-Bahá praising the Zionist movement, proclaiming that "Thereis toomuch talktoday ofwhat theZionists are goingto dohere. Thereis no need of it. Let them come and do more and say less" and that "A Jewish government might come later."

At the time of 'Abdu'l-Bahá 's death, Shoghi Effendi was matriculated at Balliol College. In a letter to Marzieh Gail, Shoghi Effendi outlined his educational ambitions at Balliol College, specifically to study with eminent professors and Orientalists, noting alumni who were all Imperialists.

After 'Abdu'l-Bahá 's death, Shoghi Effendi would continue to have close relations with the leading political administrators and prominent Zionist leaders. For example, on January 24, 1922, Shoghi Effendi received a letter from Herbert Samuel, the British High Commissioner for Palestine. The receipt of the letter is mentioned in Amatu'l-Bahá Rúhíyyih Khánum's *The Priceless Pearl*. As High Commissioner, Herbert Samuel was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the Muslim-Christian Associations as the "first step in formation of Zionist national home in the midst of Arab people." Herbert Samuel welcomed the arrival of Jewish settlers under the auspices of the Palestine Jewish Colonization Association and recognised Hebrew as one of the three official languages of the Mandate territory.

> *While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Bahá'ís in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated 24 January 1922:*
>
> > *Dear Mr. Rabbani,*
> >
> > *I have to acknowledge receipt of your letter of Jan. 16., and to thank you for the kind expression it contains. It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Bahá were to interfere with the completion of your Oxford career, and I hope that may not be the case. I am much interested to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement. Should you be at any time in Jerusalem in would be a pleasure to me to see you here.*
> >
> > *Yours sincerely,*

> *Herbert Samuel*

On March 29, 1925, Effie Baker wrote in her diary "He referred to the return of the Jews to Palestine, and said they would first make a great contribution to the material civilization of Palestine and then eventually will (as the Master foretold) come into the Bahá'í Faith. There are 14 million Jews in the world and it appears they are concentrating upon Palestine and their advanced ideas and wealth will help Palestine considerably."

> *Fourth interview with our Beloved Guardian 29 March 1925*
>
> *Shoghi Effendi sent for Margaret and myself. He referred to the return of the Jews to Palestine, and said they would first make a great contribution to the material civilization of Palestine and then eventually will (as the Master foretold) come into the Bahá'í Faith. There are 14 million Jews in the world and it appears they are concentrating upon Palestine and their advanced ideas and wealth will help Palestine considerably.*
>
> *Soheil then came to ask us to come and have our photos taken with the Arab pilgrims from Baghdad. Shoghi Effendi declined. He does not wish his photo taken since he has become Guardian of the Cause, as he does not wish any attachment to his personality.*

On November 5, 2002, Moshe Sharon, the first Chair in Bahá'í Studies at Hebrew University, gave a lecture titled "The Bahá'í Faith: The Birth of a New World Religion" at the University of Haifa. Called "Israel's greatest Middle East scholar," he has repeatedly voiced extremist political views and maintains close connections with the Bahá'í Administrative Order. On May 14, 1948, the same day as David Ben Gurion's declaration of the State of Israel, 1948, the Arab village of al-Nuqayb, where ‘Abdu’l-Bahá had owned land and grown grain, was depopulated in the fighting which broke out after the U.N. General Assembly's adoption on November 29, 1947 of the Partition Plan for Palestine.

Al-Nuqayb (transliterated as Nughayb in the Bahá'í orthography) is mentioned in Lady Blomfield's *The Chosen Highway*, in the sectioned titled *Bahá'í Villages*.

> *The Master bought from time to time some land in various villages. Asfiya and Daliya, near Haifa--these two properties He bestowed upon Diya'u'llah and Badi'u'llah, the two younger half-brothers, at the request of Bahá'u'lláh.*
>
> *Land was also acquired in the villages of Samrih, Nughayb, and 'Adasiyyih, situated near the Jordan.*

In his book *All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948*, the historian Walid Khalidi details the history of many of these Palestinian villages and how they were depopulated. For example, he notes that in the 1880s most of the village land of al-Samra was purchased by the Bahá'u'lláh, with the villagers continuing to farm as tenant farmers. In the 1920s, this land was sold by Shoghi Effendi to the Jewish National Fund.

*Bahá'í Villages*in *The Chosen Highway* chronicles in some detail how 'Abdu'l-Bahá used the grain he had grown in these villages to supply the British Army during World War I.

> *We learned that when the British marched into Haifa there was some difficulty about the commissariat. The officer in command went to consult the Master.*
>
> *"I have corn," was the reply.*
>
> *"But for the army?" said the astonished soldier.*
>
> *"I have corn for the British Army," said 'Abdu'l-Bahá.*
>
> *He truly walked the Mystic way with practical feet. [footnote: Lady Blomfield often recounted how the corn pits proved a safe hiding-place for the corn, during the occupation of the Turkish army. -Ed.]*

According to Harry Charles Luke, an official in the British Colonial Office who served as assistant Governor of Jerusalem,

> *Sir 'Abbas Effendi 'Abdu'l Baha had travelled extensively in Europe and America to expound his doctrines, and on the 4th December, 1919, was created by King George V a K.B.E. for valuable services rendered to the British Government in the*

> *early days of the Occupation.*

On April 27, 1920, 'Abdu'l-Bahá was ceremonially knighted, an event which was prominently reported in the Bahá'í periodical *Star of the West*.

> *THE following beautiful description of this event was written by Dr. Zia M. Bagdadi who was at that time in Haifa: "Among the kings and governments of the world who have become convinced that Abdul Bahá was the well-wisher and the lover of mankind are King George and his government. The King sent a medal to Abdul Bahá with the title, "Sir", thus making him a member of his household. On the 27th of April, 1920, the Governor and high officials of Haifa, Palestine presented in a beautiful garden* ***a most wonderful celebration for the knighting of Abdul Baha.*** *Bahai pilgrims from Persia, America and all parts of the world were present. Mohammedan, Christian, Jewish leaders, clergymen, notables and local officials from Haifa, Acca and other towns attended. A tent was pitched in the center of the garden.* ***English troops stood on both sides, from the gate of the garden to the center where Abdul Bahá was seated.*** *The military music added wonderful melody to the rustling leaves of the beautiful trees. The breezes of the spring on that sunny afternoon imparted a remarkable vigor to the physical body just as the presence of Abdul Baha strengthened the souls. The Governor stood behind Abdul Bahá and, after a short speech, interpreted by Mr. Wadie Bistani, presented the medal. Then Abdul Baha, rising from his seat, gave a brief talk and a prayer for the British government.*

On September 17, 1954, Ruhaniyyih Ruth Moffett left Israel. She described the founding of that country six years previous as "a most remarkable bloodless revolution occurred, when 4,000,000 Moslems fled and 1,000,000 Jews marched in and began tilling their ancestral soil, and a new nation was born. Today the blue and white flag with the star of Bethlehem flutters proudly over the world" youngest democracy --"" nation as eternally old as yesterday, as eternally young as tomorrow". Phonex-like, from the ashes have risen again to build a new homeland, to develop the most stupendous, life-salvaging operation ever undertaken in the whole history of mankind, and to fulfil the promise of the Ages!"

> *At 10:30 a.m. on Tuesday, May 18, the Royal Sabena glided along the runway to*

the first stop in Brussels, Belgium, after the long transoceanic flight. There the same plane was reconditioned and flew over Europe, and Brindisi, the tip of the heel of Italy, over the Ionian and Mediterranean Seas, and arrived in Athens, where the plane was again reconditioned, and arrived at 10:30 p.m., May 18, 1954 at the airport at Jappa, Tel Aviv, Israel. This is the modern miracle, to travel thousands of miles from Chicago to Tel Aviv in only thirty nine hours!

As the Royal Sabena plane winged its way toward Israel, Ruhaniyyih wondered how it would look in comparison with when she saw it before - a desert land filled with rocks, sand, thorny bushes and confusion, and where everyone seemed to be against his neighbor. As the approaching lights of the Holy Land again came into view, her heart was filled with joyful and reverential expectancy and she thought to the words of the song, "Israel - The Land of Promise Welcomes You".

As she gazed meditatively at the approaching lights of the Holy Land, the panorama of history seemed to unroll before her mind: of how Palestine was peopled by cave dwellers in about 3500 B.C.; of how Abraham was led to this land, and God made a covenant with Him, "that in the seed of Abraham shall all the nations of the earth be blest"; of the Cananites, and later how Moses led the Israelites out of bondage, and for forty years in the wilderness, and Joshua led them to the Promised Land flowing with milk and honey; how the Jewish people built up the land but turned away from God to gods of their own making. Then Saul became the first king and established a civic kingdom, but he died. David became the king unifying the kingdom and calling them to return to God: and David died and was called to his fathers. Solomon, his son became King. He expanded the kingdom, and to this day, the glory and unity of his kingdom is still sung. But Solomon died and the tribes became divided. Then the Assyrians in 1722 B.C., destroyed Damascus and Israel and took the tribes into captivity, and they became scattered. After the Babylonian invasion in 586 B.C. the remaining tribes of Judah were taken into Babylonia and scattered. Alexander the Great captured Palestine in 332 B.C. The coming of Jusus, the Christ, had a profound effect on the history of this land, which became a noted center of pilgrimages.

Under the Moslem dominion from 636 A.D. for four centuries, and the long period of the Christian Crusades, one lasting 100 years, there was much destruction and a little progress. *It was under the control of the Ottoman Turks from 1516 until the first World War, then it cecame a mandate of Great Britain, under the League of Nations. "The White Paper" gave the promise*

> *that the doors of Palestine would again open to her people. Many outbreaks of violence have occurred between the Jews and Arabs, which have caused this land to become on of the danger spots of the world. After World War II, the Jews began returning in large numbers, until today there are about 1,465,000 Jews, gathered from 75 countries, 125,000 Moslems, 40,000 Christians, and 16,000 Druzes in Israel.*
>
> ***On May 14, 1948, a most remarkable bloodless revolution occurred, when 4,000,000 Moslems fled and 1,000,000 Jews marched in and began tilling their ancestral soil, and a new nation was born. Today the blue and white flag with the star of Bethlehem flutters proudly over the world" youngest democracy --"" nation as eternally old as yesterday, as eternally young as tomorrow". Phonex-like, from the ashes have risen again to build a new homeland, to develop the most stupendous, life-salvaging operation ever undertaken in the whole history of mankind, and to fulfil the promise of the Ages!***

On November 5, 2002, Moshe Sharon, the first Chair in Bahá'í Studies at Hebrew University, gave a lecture titled "The Bahá'í Faith: The Birth of a New World Religion" at the University of Haifa. Called "Israel's greatest Middle East scholar," he has repeatedly voiced extremist political views and maintains close connections with the Bahá'í Administrative Order.

Moshe Sharon was born in Haifa on December 18, 1937. He joined the faculty of Hebrew University of Jerusalem in 1965 and would go on to earn a Ph.D. at the same institution in 1971. He served as an Arab Affairs adviser to Prime Minister Menachem Begin and served in the Ministry of Defense, during which took part in the negotiations for peace with Egypt. Sharon established the Centre of Jewish Studies at the University of the Witwatersrand, which he directed while serving as director of the World Zionist Organization branch in Johannesburg. In 1999 he was appointed to the chair of Bahá'í Studies at Hebrew University. Sharon serves as a policy expert for the Ariel Center for Policy Research. He and his wife, Judy, have six children.

Moshe Sharon has written about early Islamic history and the development of Shia Islam. He is a specialist in Arabic epigraphy and papyrology, with his opus being *Corpus Inscriptionum Arabicarum Palaestinae*. In 2005 he published the first translation into Hebrew of the *Kitáb-i-Aqdas* and included a study of the history and theology of the

religion.

Frequently interviewed by Israeli media, he has been called "Israel's greatest Middle East scholar." Among his political views is that there is "no possibility of peace between Israel and the Palestinians whatsoever, for ever" and that peace agreements with Arabs are "pieces of paper, parts of tactics, strategies...with no meaning." Moshe Sharon opposed the Oslo peace accords and believes the dismantling the Israeli settlements, which he terms "expulsions," serve to "increase the appetite of the other side and only achieve the killing of Jews." He blames the Bosnians' being Muslim for the Yugoslav conflict of the 1990's and argues that "The only way to avoid military confrontation with Iran is to leave this military confrontation to powers bigger than Israel."

In the Israeli documentary film "Bahais in My Backyard," during an interview, Moshe Sharon denies the existence of Bahá'u'lláh's descendants in Israel. Despite Sharon's denial of the existence of such relatives, they do exist, and one of Bahá'u'lláh's great-granddaughters, Nigar Bahai Amsalem, is featured in the film. The denial of these descendants, no less by a purported academic who is "Chair of Bahá'í Studies" at arguably Israel's best university, is curious.

Moshe Sharon has close connections with the Bahá'í Administrative Order. For example, in December 2000, Moshe Sharon and Hossain Danesh, the Rector of the now-defunct Landegg Academy, a Bahá'í-sponsored institution of higher education in Switzerland, co-convened the First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Babi and Baha'i Faiths at Hebrew University. The conference was covered in a Bahá'í World News Service article.

> *JERUSALEM — Some 54 scholars of religion -- Jewish, Muslim, Christian, Mormon and Baha'i-- gathered in December at the Hebrew University to discuss the impact of modernism on their traditions. The conference, co-sponsored by the Chair in Baha'i Studies at the Hebrew University's Faculty of Humanities and* **Landegg Academy**, *has advanced Baha'i studies as an independent field of academic study and enriched the dialogue on the core values common to the monotheistic faiths.*
>
> *The First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Babi and Baha'i Faiths, was held from 17 to 21 December 2000 and focused on common approaches within Judaism, Christianity, Islam and the Baha'i Faith toward the philosophical, social and*

psychological challenges of modernity.

"Religious studies often deal with the origins or history of religions. For example we study the origins of Islam or medieval Judaism," said Yair Zakovitch, Dean of the Hebrew University's Faculty of Humanities. "But the study of religion in modern times is so relevant, so important to the lives of people. It was very significant that these scholars, despite the delicate political situation, were able to gather in Jerusalem to discuss their commonalities and appreciate their differences. People are generally suspicious, and the walls of suspicion collapsed."

The President of the Hebrew University, Menachem Magidor, described to the conference participants his vision of making the Hebrew University into a preeminent center for the study of religion, with research centers devoted to each of the monotheistic faiths. "The Chair in Baha'i Studies is the first link in this chain," he said.

Moshe Sharon, the holder of the Chair in Baha'i Studies and co-convenor of the conference, said that the field of Baha'i studies is emerging as an independent area of academic inquiry and that this was the first conference convened by a major international university for the study of the Baha'i Faith and its relationship to its sister faiths.

"Through this conference," said Dr. Sharon, "the Hebrew University has declared its interest in Baha'i studies and its recognition of the importance of this field alongside Jewish, Christian and Islamic studies."

The other co-convenor of the conference was Hossain Danesh, the Rector of Landegg Academy, a Baha'i-sponsored institution of higher education in Switzerland.

"The conference focused on fundamental issues that are common to religions, held in a city and at a time when religious conflict in political terms was considerable," Dr. Danesh said.

In his keynote address Dr. Danesh reviewed the common elements of the monotheistic religions that have made them cornerstones of civilizations, as well as some of the teachings and principles of the Baha'i Faith that address challenges unique to the modern age. He presented President Magidor with a volume of fine pen and ink drawings of Baha'i holy places in the Old City of Acre by the Persian architect and draftsman Hushang Seyhoun.

Other presentations and panel discussions were grouped around themes such as "Religion in Modern Times: Philosophical, Social and Psychological Reflections," "Mysticism and Messianism," "Eschatology and Ethics," "Tradition, Renewal and Reform," and "Religion and the Realm of Science." Most of the panelists spoke on aspects of Judaism or the Baha'i Faith, but there were also contributions on Sufism, the Wahhabi movement, modern Islam, and Mormonism.

The participants came mainly from the United States and Israel, but also from Canada, Denmark, Russia, South Africa, Sweden, Switzerland, Thailand, and the United Kingdom. Prof. Degui Cai from China's Shandong University gave a presentation on the fundamental principles of the Baha'i Faith and their relevance to Chinese society.

The final panel discussion, on "Contemporary Meeting of Ultimate Differences," featured presentations about African Christians in Israel and about the Baha'i Faith, Christianity and indigenous religions in the Pacific islands. The panel closed with a presentation by Dr. Amnon Netzer of the Hebrew University on "The Jews and the Baha'i Faith." A Jew of Iranian background, Prof. Netzer spoke about the conditions that led as many as ten percent of Iran's Jews to convert to the Baha'i Faith.

"The courteous talk, in which Dr. Netzer showed great respect for those who converted, created an atmosphere of interfaith reconciliation for the audience, which included several Israeli Jews with Baha'i relatives," said Robert Stockman, Coordinator of the Institute for Baha'i Studies in Wilmette, Illinois.

Another significant element of the conference was the participation of many young scholars alongside well-known and outstanding professors and scholars in the field of religious studies.

"The juxtaposition of youth and experience was very insightful and promising for the future of religious studies. It demonstrated that there are fine minds coming up, and this augurs well for the emergence of new insights into the role of religion in the development of civilization," said Dr. Danesh said.

The conference also featured a number of cultural activities. The opening day closed with a program of classical music by the King David String Ensemble, one of the foremost chamber music groups in Israel. Among the selections they performed was a piece well known to Baha'is, "Dastam Bigir Abdu'l-Baha," which

the composer had arranged especially for the occasion.

Kiu Haghighi, a Persian Baha'i and master of the santour, closed the conference with a virtuoso performance of an original piece he composed for the event.

On the final day of the conference, 21 December, the participants made a special trip to the Baha'i World Center in Haifa and Acre. They visited the Shrine of the Bab and toured the nearly completed garden terraces stretching above and below the Shrine on the slopes of Mount Carmel. After a luncheon at the Seat of the Universal House of Justice, they visited the Shrine of Baha'u'llah and the Baha'i holy places in Acre.

A compilation of articles based on the proceedings of the conference will be published during the coming year, and many of the papers will be made available through the Landegg Academy Web site, www.landegg.org.

The Hebrew University and Landegg Academy have agreed to sponsor annual conferences of this nature, with the venue alternating between Jerusalem and the Landegg campus in Wienacht, Switzerland. The overarching theme of this series of conferences will be "Religion and Science." The next conference is planned for late January 2002 at Landegg.

The Chair in Baha'i Studies at the Hebrew University was established in 1999 as the first academic chair in the world devoted to the study of the Baha'i Faith. Other academic centers and programs, most notably the Baha'i Chair for World Peace at the University of Maryland's Center for International Development and Conflict Management, have been established to study Baha'i perspectives on and contributions to other academic disciplines.

"The systematic study of Baha'i religion, history and literature was introduced into the Hebrew University in the 1990s," wrote Prof. Sharon in the published proceedings of the dedication ceremonies for the Baha'i Chair, held at Mount Scopus and at the Baha'i World Center in Haifa in June 1999.

"The magnitude of the material involved, and the vast scope of research which has already been done in the field persuaded the University of the necessity of creating a proper framework for research and teaching designed to accommodate the future development of the field within the academic vision of the University of forming a cluster of research centers dedicated to the study of the major religions of the world."

Comments

November 29. On this date in 1937, a letter written on behalf of Shoghi Effendi to an individual believer stated the the identification of Jesus as the "Son of God" is "entirely spiritual...all Prophets can be regarded as Sons of God, as they all reflect His light."

Original file: 0594.html (position #11)

November 29. On this date in 1937, a letter written on behalf of Shoghi Effendi to an individual believer stated the the identification of Jesus as the "Son of God" is "entirely spiritual...all Prophets can be regarded as Sons of God, as they all reflect His light."

> *1644. Regarding the Station of Jesus--All Prophets Can Be Regarded as Sons of God for They All Reflect His Light*
>
> *"As regards your questions concerning the station of Jesus Christ, and His return as explained in the Gospel. It is true that Jesus referred to Himself as the* ***Son of***

> ***God,*** *but this, as explained by Bahá'u'lláh in the* Iqan*, does not indicate any physical relationship whatever.* ***Its meaning is entirely spiritual,*** *and points out to the close relationship existing between Him and the Almighty God. Nor does it necessarily indicate any inherent superiority in the station of Jesus over other Prophets and Messengers. As far as their spiritual nature is concerned* ***all Prophets can be regarded as Sons of God, as they all reflect His light,*** *though not in an equal measure, and this difference in reflection is due to the conditions and circumstances under which they appear."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, November 29, 1937)*

Comments

November 29. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Antofagasta, Chile, one in Manila, Philippines, and another in Yaoundé, Cameroon

November 29. On this date in 2008, three of the conferences among a series of 41 regional conferences of the Five Year Plan took place, one in Antofagasta, Chile, one in Manila, Philippines, and another in Yaoundé, Cameroon.

Universal House of Justice member Peter Khan would later give a talk on July 3, 2009, later published as "Reflections on the Ridvan 2009 Message," stating,

> *As you are, I am sure, aware, that series of conferences had a galvanizing effect on the Bahá'í Community throughout the world and ultimately on the larger society. It was a tangible demonstration of the global spread of the Faith and it created a most welcome surge toward the goal of 1500 Intensive Programs of Growth by the end of the present plan.*

How does membership in the International Teaching Centre lead to election to the Universal House of Justice?

How is it that with its nine members elected every five years from the male membership in good standing of the worldwide Bahá'í community by an electoral college consisting of all the members of each Bahá'í National Spiritual Assembly throughout the world, the membership of the Universal House of Justice consists exclusively of men who have previously been appointed to the International Teaching Centre by the Universal House of Justice?

With no overt campaigning or politicking permitted, upon what does the electoral college base its election of new members to the Universal House of Justice?

In the Bahá'í electoral system, the exposure of potential candidates to electors is a premium. Members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice.

Consider the cases of Stephen Birkland and Stephen Hall. Stephen Birkland was appointed to the International Teaching Centre in 2008 and elected to the Universal House of Justice in 2010. Stephen Hall was appointed to the International Teaching Centre in 2005 and elected to the Universal House of Justice in 2010.

In a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

In that period, Stephen Birkland attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 1-2, 2008	Lusaka, Zambia
November 8-9, 2008	Johannesburg, South Africa
November 29-30, 2008	Antofagasta, Chile

Date	Location of Bahá'í Regional Conference
December 6-7, 2008	Atlanta, Georgia, United States of America
January 17-18, 2009	Vancouver, Canada
February 7-8, 2009	Frankfurt, Germany
February 21-22, 2009	Accra, Ghana

Source: Bahá'í World News Service search for "Stephen Birkland"

In that period, Stephen Hall attended the following Bahá'í Regional Conferences...

Date	Location of Bahá'í Regional Conference
November 15-16, 2008	Bangui, Central African Republic
November 22-23, 2008	Lubumbashi, Democratic Republic of the Congo
November 29-30, 2008	Yaoundé, Cameroon
December 6-7, 2008	Portland, Oregon, United States of America
December 13-14, 2008	Stamford, Connecticut, United States of America
January 3-4, 2009	Abidjan, Ivory Coast
January 17-18, 2009	Lae, Papua New Guinea
January 24-25, 2009	Sydney, Australia
January 31-February 1, 2009	Auckland, New Zealand
February 7-8, 2009	Frankfurt, Germany

Source: Bahá'í World News Service search for "Stephen Hall"

No other Bahá'ís receive as much exposure to electors of the Universal House of Justice as

do members of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

When the Universal House of Justice appoints members to the International Teaching Centre, they are in fact selecting their own replacements.

In the Bahá'í electoral system, with no overt campaigning and politicking permitted, the exposure of potential candidates to electors is a premium. The nine members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice. In fact, every single one of the current members of the Universal House of Justice previously served as a Counsellor member of the International Teaching Centre.

With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice.

To illustrate further, in a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009.

Each of the 41 Regional Conferences was attended by two Counsellor members of the International Teaching Centre with the exception of the Conference held at Uvira, the Democratic Republic of Congo, which had only one representative. The Counsellor members of the International Teaching Centre at the time of the Regional Conferences were Juan Francisco Mora, Ayman Rouhani, Stephen Hall, Stephen Birkland, Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker.

Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to

the Universal House of Justice.

Of the four male members at the time of the 41 Regional Conferences (Juan Francisco Mora, Ayman Rouhani, Stephen Hall, and Stephen Birkland), all have been elected to the Universal House of Justice.

In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. In the people's democracies of the Eastern Bloc, these career bureaucrats were known as the nomenklatura.

The next member elected to the Universal House of Justice will be Andrej Donoval, who is the longest tenured male member of the International Teaching Centre, having been appointed to that body in 2013.

Comments

November 29. On this date in 1932, Abdullah Cevdet, an Ottoman intellectual, died. Cevdet was tried for his advocacy of the Bahá'í Faith, which he considered an intermediary step between Islam and the final abandonment of religious belief.

November 29. On this date in 1932, Abdullah Cevdet, an Ottoman intellectual, died. In 1922, Cevdet was tried for his advocacy of the Bahá'í Faith, which he considered an intermediary step between Islam and the final abandonment of religious belief.

From M. Şükrü Hanioğlu's *Young Turks in Opposition*...

> *Abdullah Cevdet, later asked the Muslims to convert to Bahaism, which he regarded as an intermediary step between Islam and Materialism, and the Young Turks' efforts to create a very liberal and progressive Islam reflected a core endeavor.*

This topic is discussed in some detail in Ayşe Polat's A Conflict on Baha'ism and Islam in 1922: Abdullah Cevdet and State Religious Agencies and in several articles by Necati Alkan, including 'The Eternal enemy of Islam': Abdullah Cevdet and the Bahá'í religion, Ottoman Reform Movements and the Bahá'í Faith, 1860s-1920s, and The Young Turks and the Bahá'ís in Palestine.

Comments

November 30. On this date in 1944, Shoghi Effendi compared Covenant-breakers to "a contagious spiritual disease," "a cancer," and "a poison." "Bahá'u'lláh and the Master in many places and very emphatically have told us to shun entirely all Covenant-breakers as they are afflicted with what ..."

Original file: 0591.html (position #8)

November 30. On this date in 1944, a letter written on behalf of Shoghi Effendi to an individual believer **compares Covenant-breakers to "a contagious spiritual disease," "a cancer," and "a poison."** "Bahá'u'lláh and the Master in many places and very emphatically have told us to shun entirely all Covenant-breakers as they are afflicted with what we might try and define as **a contagious spiritual disease**...Also, it has nothing to do with unity in the Cause; if a man cuts **a cancer** out of his body to preserve his health and very life, no one would suggest that for the sake of unity it should be

reintroduced into the otherwise healthy organism. On the contrary, what was once a part of him has so radically changed as to have become **a poison.**"

> *604. Afflicted with Contagious Spiritual Disease*
>
> *"Regarding Mr. ... question about the Covenant-breakers, Bahá'u'lláh and the Master in many places and very emphatically have told us to shun entirely all Covenant-breakers as they are afflicted with what we might try and define as* ***a contagious spiritual disease****; they have also told us, however, to pray for them. These souls are not lost forever. In the Aqdas, Bahá'u'lláh says that God will forgive Mirza Yahya if he repents. It follows, therefore, that God will forgive any soul if he repents. Most of them don't want to repent, unfortunately. If the leaders can be forgiven it goes without saying that their followers can also be forgiven.*
>
> *"Also, it has nothing to do with unity in the Cause; if a man cuts* ***a cancer*** *out of his body to preserve his health and very life, no one would suggest that for the sake of unity it should be reintroduced into the otherwise healthy organism. On the contrary, what was once a part of him has so radically changed as to have become* ***a poison****."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, November 30, 1944: Principles of Bahá'í Administration, pp. 22-23)*

Comments

November 30. On this date the Universal House of Justice wrote an individual a letter concerning Hinduism, Buddhism and Zoroastrianism, including with it some quotations taken from a compilation of extracts from letters written on behalf of Shoghi Effendi on these and related subjects.

Original file: 0590.html (position #7)

November 30. On this date the Universal House of Justice wrote an individual a letter concerning Hinduism, Buddhism and Zoroastrianism, including with it some quotations taken from a compilation of extracts from letters written on behalf of Shoghi Effendi on these and related subjects.

> *1696. Hinduism, Buddhism and Zoroastrianism (Following are some quotations*

taken from a compilation of extracts from letters written on behalf of the Guardian on these and related subjects, enclosed with a letter to an individual believer on November 30, 1980 from the Universal House of Justice)

Lesser Prophets: "Regarding your questions: We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'an, the Bible and our own Scriptures. For only these can we consider authentic Books."

(March 13, 1950, to an individual believer)

Asiatic Prophets: "Regarding your questions: The only reason there is not more mention of the Asiatic prophets is because their names seem to be lost in the mists of ancient history. Buddha is mentioned and Zoroaster in our scriptures--both non-Jewish prophets or non-semitic prophets. We are taught there always have been Manifestations of God, but we do not have any record of their names."

(October 4, 1950, to an individual believer)

Scriptures of Buddha and Krishna: "We cannot be sure of the authenticity of the scriptures of Buddha and Krishna, so we certainly cannot draw any conclusions about virgin births mentioned in them. There is no reference to this subject in our teachings, so the Guardian cannot pronounce an opinion.

"As our teachings do not state Zoroaster is the connecting link between the Euphrates and the Prophets in India, we cannot assert this.

"Abraham and Krishna are two separate individuals, with no connection that we know of.

"We know no more about the prophets mentioned in the Iqan than what Bahá'u'lláh states in that Book."

(November 25, 1950, to an individual believer)

Brahma and Krishna: "Your question concerning Brahma and Krishna: Such matters, as no reference occurs to them in the Teachings, are left for students of history and religion to resolve and clarify."

(April 14, 1941, to an individual believer)

Actual Dates of Prophets of Adamic Cycle Not Given: "There are no dates in our

> *teachings regarding the actual dates of the Prophets of the Adamic Cycle, so we cannot give any. Tentatively we can accept what historians may consider accurate. Naturally the dates referring to Muhammad, the Bab and Bahá'u'lláh we are sure of."*
>
> *(November 25, 1950, to an individual believer)*

Comments

November 30. On this date in 1930, Shoghi Effendi wrote "In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."

Original file: 0589.html (position #6)

November 30. On this date in 1930, Shoghi Effendi wrote "In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."

> *Regarding the question raised in your letter, Shoghi Effendi believes that for the present the Movement, whether in the East or the West, should be dissociated entirely from politics. This was the explicit injunction of 'Abdu'l-Bahá. . . . Eventually, however, as you have rightly conceived it, the Movement will, as soon as it is fully developed and recognized, embrace both religious and political issues. In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís*

> *will eventually evolve.*
>
> *(30 November 1930)*

On March 16, 1900, the nascent Chicago Bahá'í community selected a ten-member Board of Council. Neither Ibrahim George Kheiralla nor any of his supporters were selected to serve on the Board.

On May 15, 1901, the Chicago Bahá'ís elected a nine-man Board of Council for a term of five years.

On May 20, 1901, the number of members on the Board of Council was raised to 12.

On May 24, 1901, the name of the Chicago Board of Council was changed to the House of Justice.

One year later, on May 10, 1902, on the request of 'Abdu'l-Bahá, the all-male Chicago House of Justice changed its name to the House of Spirituality. The body remained all-male. The Chicago House of Spirituality was complemented by the Women's Assembly of Teaching.

On March 7, 1903, the House of Spirituality in Chicago, upon hearing from Mírzá Asadu'llah Fádil Mázandaráni of the construction of the first Bahá'í House of Worship in Ashgabat, wrote 'Abdu'l-Bahá of their decision to build a House of Worship for Chicago.

In 1909, at the first American Bahá'í National Convention in Chicago, Bahá'í Temple Unity was incorporated to hold title to the Temple property and to provide for its construction. Women are allowed to serve on this body. A constitution was framed and an Executive Board of the Bahá'í Temple Unity elected.

In 1922, on the instructions of Shoghi Effendi, Bahá'í Temple Unity was renamed the National Spiritual Assembly of the United States and Canada.

On February 25, 1902, Corinne True wrote 'Abdu'l-Bahá about the exclusion of women from the Chicago Bahá'í governing body, Chicago House of Justice, noting that "many" felt it should be a "mixed board" because "women in America stand so conspicuously for all that is highest & best in every department." In his response 'Abdu'l-Bahá stated that while "in the sight of God, the conduct of women is the same as that of men" and there was "no difference" between the sexes, nevertheless the "House of Justice" had to consist only of men and that the "reason will presently appear, even as the sun at midday." True accepted

'Abdu'l-Bahá's ruling–which also affirmed the equality of the sexes–and poured her energy into the Chicago Bahá'í women's organization, which 'Abdu'l-Bahá highly praised. For the next eight years Chicago had two parallel Bahá'í organizations, one confined to men, the other to women.

On November 30, 1930, Shoghi Effendi wrote "In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."

> *Regarding the question raised in your letter, Shoghi Effendi believes that for the present the Movement, whether in the East or the West, should be dissociated entirely from politics. This was the explicit injunction of 'Abdu'l-Bahá. . . . Eventually, however, as you have rightly conceived it, the Movement will, as soon as it is fully developed and recognized, embrace both religious and political issues. In fact Bahá'u'lláh clearly states that affairs of state as well as religious questions are to be referred to the Houses of Justice into which the Assemblies of the Bahá'ís will eventually evolve."*
>
> *(30 November 1930)*

On October 5, 1950, Shoghi Effendi wrote that "the Assembly is a nascent House of Justice."

> *270. Assembly is a Nascent House of Justice--Individuals Toward Each Other Governed by Love, Unity, etc.*
>
> *"...There is a tendency to mix up the functions of the Administration and try to apply it in individual relationships, which is abortive, because **the Assembly is a nascent House of Justice** and is supposed to administer, according to the Teachings, the affairs of the community. But individuals toward each other are governed by love, unity, forgiveness and a sin-covering eye. Once the friends grasp this they will get along much better, but they keep playing Spiritual Assembly to each other and expect the Assembly to behave like an individual...."*
>
> *(From a letter written on behalf of the Guardian to an individual believer, October 5, 1950: Living the Life, p. 17)*

When today's Local and National Spiritual Assemblies become local and national Houses of Justice, their membership will once again become exclusively male.

Comments

November 30, 1950, Shoghi Effendi wrote "There is no objection to your being a journalist as long as you try to keep off political issues; especially the big East-West issues. You have a talent for writing, and it might be of help to you financially and in making contacts for the Faith."

Original file: 0588.html (position #5)

November 30. On this date in 1950, Shoghi Effendi wrote "There is no objection to your being a journalist as long as you try to keep off political issues; especially the big East-West issues. You have a talent for writing, and it might be of help to you financially and in making contacts for the Faith."

> *355. Journalists*

> *"There is no objection to your being a journalist as long as you try to keep off political issues; especially the big East-West issues. You have a talent for writing, and it might be of help to you financially and in making contacts for the Faith."*
>
> *(From a letter written on behalf of Shoghi Effendi to an individual believer, November 30, 1950)*

Comments

darwishlulu: If you are constrained to non political writing and you want to write political stuff, then fuck him

November 30. On this date in 2001, an article in Haaretz began "It is doubtful that visitors to the Bahai Gardens in Haifa have noticed that parts of the spectacular lawns are no more than 'fibers manufactured from polyethylene and a blend of polypropylene'...In short, artificial grass."

Original file: 0587.html (position #4)

November 30. On this date in 2001, an article titled "The grass isn't getting greener" by Esther Zandberg in *Haaretz* began "It is doubtful that visitors to the Bahai Gardens in Haifa have noticed that parts of the spectacular lawns are no more than "fibers manufactured from polyethylene and a blend of polypropylene and processed and woven into a permeable support area." In short, artificial grass."

Comments

November 30. On this date in 1910, Mirza Ahmad Sohrab translated a Tablet written by 'Abdu'l-Bahá "To the Believers of God in Ghalé Darré, Persia," later published in Star of the West.

November 30. On this date in 1910, Mirza Ahmad Sohrab translated a Tablet written by 'Abdu'l-Bahá "To the Believers of God in Ghalé Darré, Persia," later published in *Star of the West).*

> *BAHAI NEWS*
>
> *Vol. 1. Chicago (Dec. 12, 1910) Masa'il No. 15*
>
> *TABLET FROM ABDUL-BAHA.*
>
> *To the Believers of God in Ghalé Darré, Persia.*
>
> *Upon them be the Glory of God the Most Glorious!*
>
> *HE IS GOD!*
>
> *O ye servants of the Blessed Perfection!*
>
> *In the Day of the Manifestation, you have caught the lights from the Manifestor on*

the Mount of Sinai and beheld the splendor of the Ray of Truth. Ye are the children of the Period of BAHA'O'LLAH and have become the appearance of the Effulgence of Mercifulness in the Day wherein the rays of the Divine Sun radiate upon all things. Tear down the old garment and clad your sanctified temples with the new robe! Ye have passed from the salty water of ignorance and have drunk the salubrious salsabil of knowledge. Ye have closed your eyes to the wine of heedlessness and became intoxicated with the choice sealed wine of intelligence! Ye have taken the cup of prosperity from the cupbearer of the Covenant and with infinite rejoicing, happiness and beatitude celebrated the Feast of beholding the rays of the Orb of regions!

Now is the time that we may sacrifice, for the sake of the Love of that Beloved, our spirit, our soul, our heart, our mind, our property, our life and our all; and to wish for nothing but His good-pleasure, search for nothing but His Path, and desire nothing but His Service!

Upon ye be Glory!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, November 30, 1910, especially for the BAHAI NEWS.

Sohrab and Lua Gettsinger

Comments

November 30. On this date in 1879, Laura Clifford Barney, a leading American Bahá'í teacher and philanthropist who was well known for having compiled "Some Answered Questions" from her interviews with 'Abdu'l-Bahá, was born. She was known as Laura Dreyfus-Barney after marrying Hippolyte Dreyfus.

Original file: 0585.html (position #2)

November 30. On this date in 1879, Laura Clifford Barney, a leading American Bahá'í teacher and philanthropist who was well known for having compiled *Some Answered Questions* from her interviews with 'Abdu'l-Bahá, was born in Cincinnati. She was known as Laura Dreyfus-Barney after marrying Hippolyte Dreyfus, the first French convert to the Bahá'í Faith.

Comments

November 30. On this date in 1865, Margaret Beveridge Stevenson the first New Zealand member of the Bahá'í Faith, was born in Onehunga. She was the only Bahá'í in New Zealand until the end of 1922 when Clara and Hyde Dunn visited from Australia.

Original file: 0584.html (position #1)

November 30. On this date in 1865, Margaret Beveridge Stevenson the first New Zealand member of the Bahá'í Faith, was born in Onehunga. She was the only Bahá'í in New Zealand until the end of 1922 when Clara and Hyde Dunn visited from Australia.

Comments

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